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ABSTRACT

This handbook, which is designed for people experienced in facilitating workshops, contains materials for/about planning and conducting popular education workshops on challenging racism. Presented first are guidelines for using the handbook, a rationale for the proposed approach to unlearning racism, and guidelines for guarding against abuse during workshops on challenging racism and for planning workshops. Discussed in the next four sections are the following topics: setting up a workshop (introducing participants; deciding what participants can expect and contribute; setting objectives, identifying assumptions, and setting the workshop's tone; logistics; ground rules; process observing; and coping with emotions and fears about racism); components of racism (contextualizing racism historically, heritage, one theory on how racism works, attitudes, personal power, discrimination, ideology of superiority, dominant group power, and results of racism and oppression); strategies for change (building strategies, working against oppression in groups, developing strategies to achieve change in organizations and communities, and building allies and working against internalized oppression); and workshop closure (debriefing emotions, follow-up, and evaluations). The final section contains the following supportive information: two workshop models; list of four levels of how humans relate; model of how individuals learn; practical guide to fighting racism; information on support groups, 22 suggested readings, and working definitions/concepts. (MN)

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A GUIDE TO WORKSHOPS ON

CHALLENGING RACISM

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By Antoinette Zanda

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A GUIDE TO WORKSHOPS

ON

CHALLENGING RACISM

Published by CACE Publications, Cape Town, November 1993

Written by Antoinette Zanda

Edited by Liz Mackenzie, Juanita Pastor, Joe Samuels, Jeanne Smuts and Pethu Serote

Proofread by Laura Milton

Cover photograph Shadley Lombard

We see this manual as work-in-progress, to be upgraded as new ideas and methods are tested. Feedback from users would be valued.

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Front cover photograph: Small group discussion at a workshop on Challenging Racism.
Back cover photograph: Participants at a workshop, many of whom have co-developed the work.

The Centre for Adult and Continuing Education (CACE) is based at the University of the Western Cape (UWC).

CACE aims to:

- build and extend adult education for a non-racist, non-sexist, democratic society,
- train adult educators formally and non-formally,
- provide resources for adult, comunity and development educators,
- support research,
- hold workshops,
- publish material to further the above aims.

UWC commits itself to the principles of a non-racist, non-sexist and democratic society in which discrimination on grounds of race, gender, religion, sexual orientation, culture or physical disability shall be forbidden.

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Subsequently Juanita Pastor, Joe Samuels, Jeanne Smuts, Pethu Serote and Antoinette Zanda have continued to develop and facilitate the Challenging Racism programme and they have edited this handbook, together with Liz Mackenzie. Laura Milton both proofread and made useful suggestions.

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Who is this handbook written for?

In 1991 the Centre for Adult and Continuing Education (CACE) undertook to facilitate workshops on challenging racism and train facilitators and trainers in the field. This work is part of the Popular Education Research and Training Project.

The objective was reached through contracting trainers from outside CACE, who supported staff and interested people to develop and facilitate workshops. These workshops are called Challenging Racism workshops. CACE has been offering these workshops at the premises of CACE and in organizations that request them, throughout 1992 and 1993.

During 1992, CACE developed and ran their first Facilitators' Training Programme for people experienced in facilitating workshops. This handbook is specifically directed toward use by facilitators trained by CACE, but obviously it would be useful to any people trained to facilitate workshops on opposing racism.

This handbook is not being sold through bookshops, as the information that would support a person in becoming a facilitator on opposing racism is not included. Rather, the handbook attempts to provide trained facilitators with a selection of useful information for planning and running a workshop.

Guide to using this handbook

Note to facilitators
This handbook presents the contents of the workshop design used by CACE for their first 5-day workshop held in October 1991, together with useful changes suggested during subsequent experience and evaluations. Activities not used in the workshop are also added as options.

This is not a definitive handbook on work against racism but rather the **beginning process** of developing material that may be used.

Facilitation skills are not discussed in the handbook, as most people taking CACE's Facilitators' Training Programme will have these skills or be individually supported to acquire them.

The order of the written material does not reflect the order in which you need to facilitate. There are four main sections – ***Set-up of workshop, Components of racism, Strategies for change and Closure.*** While you may follow this broad outline, you may design your workshop using any order from within these sections, together with material that is not in the handbook.

Set-up of the workshop is given considerable weight here as a careful introduction that includes a discussion of safe processes of working together and clearly defined expectations will assist the facilitation of the workshop.

Objectives, assumptions and tone-setting: Much of the information provided in this section may be more appropriately included in other sections. It is included here so that it does not have to be repeated in all other relevant sections.

On some topics the option of more than one activity is provided so that facilitators can select information according to their needs. Activities have been described in full, which means that information is repeated at times. This is done so that facilitators have all the relevant information for planning an activity in the correct order.

Activities: Most of the work is based on experiential activities that may support participants in connecting the information learned to their own lives

and to effect social change.

Writing of text: An attempt has been made to use simple language in the workshop material in order to be compatible with CACE's stand on making information accessible. Included in brackets [ ], are alternative words.

The sections where facilitators may be using the text directly to facilitate are presented in double spacing. Key words are in **bold** to make the use of notes easier.

As an important emphasis in workshops on Challenging Racism is to talk less about skin colour and focus more on heritage, people are referred to as "black" and "white" (in inverted commas) to emphasize that these terms are socially and wrongly constructed.

The word "race" is also placed in inverted commas as it is a misnomer [not named accurately]. The word stemming from it, "racism", is maintained, however, as the behaviour of racism exists.

Language: It is useful if you and co-facilitators have a common understanding of language to be used in a workshop. Always clarify and contextualize concepts and words used. There is a section on ***Working definitions and concepts*** under the ***Supportive information*** section. These definitions can be changed by you if you find alternatives more useful. In other words, they are not presented as fixed definitions.

Wrap-up: Under the title **Wrap-up** you will find possible options to include in a general discussion, during feedback sessions, or to end and summarize the sessions.

Specific comments aimed at facilitators will be presented in this type.

Rationale for approach to work on challenging racism

The topic of racism is so vast that it is necessary to examine aims of workshops carefully and narrow the focus accordingly. In facilitating workshops, it is possible to take many different approaches e.g. historical, sociological, political, psychological or purely theoretical approaches. It is likely that these approaches will increase understanding of racism and even change legislation, but in isolation they will not change behaviour based on racism and discrimination.

If the aim of challenging racism is to stop racist and discriminatory acts, it is necessary to focus strongly on a combination of personal and political work.

Personal work here refers to working on changing personal attitudes, i.e. beliefs and values related to "racial" issues. **Political work** here refers to acting to bring about constructive change against racism and discrimination, structurally and interpersonally in organizations at all levels, including legislative levels.

The drawback of this approach is that it can only reach people through direct workshop contact. When individuals have experienced personal change through participating in workshops, they are, however, likely to press for structural change in society.

Many countries have a Charter of Rights prohibiting discrimination based on "race". This may curb some overt acts of racism, but it cannot reach at or change the intent and therefore the practice of negative discrimination and exclusion. It is exclusion based on "race" that prevents access to resources, employment and full participation in society. Legislation against discrimination is essential, but it is not enough to change oppressive behaviour.

With this in mind, CACE facilitators have concentrated on creating a balance between personal and political change in their workshops. They have also focused on strengthening the individual through:

1. analysis of how racism works and the roles people personally play in perpetuating it and;

2. encouraging a sense of pride in personal heritage and culture.

From a strengthened position, a person is more likely to challenge racism and discrimination and not need to practise them.

The process used to facilitate workshops uses activities that encourage participants to **experientially** examine themselves and their environment with a view to personal change and planned change in social and political structures.

The belief behind work on Challenging Racism is that we all learned to discriminate based on "race", either from experiencing it or from being taught it. Given this fact discrimination and racism can also be unlearned. Racism is an inherited legacy that is generally sanctioned socially. Each person, however, can work against it toward the aim of its total elimination.

Acknowledgement to the late Ms. Ricky Sherova-Marcuse of the USA for the concept of Unlearning Racism/oppression.

A guide against abuse during workshops on challenging racism

Note to facilitators
Racism appears to be one of the most difficult issues to work against, either by being at the receiving end of it or as perpetrators. During the socialization of many children, the issue of racism is not discussed. In workshop settings, people often fear emotions arising after having had no safe environment to express them. An aim of the workshops is therefore to create a learning environment which is as emotionally safe as possible.

Because of the fear and vulnerability many people feel in dealing with racism, facilitators should ideally be very sensitive about not furthering the discomfort of participants.

The following information can be seen as a guide; it is based on issues that have emerged while observing and facilitating workshops. The list has been compiled based on values held by various CACE facilitators.

Dealing with power

As racism is a highly sensitive issue, facilitators of information on racism are automatically placed in a position of power over workshop participants. It seems appropriate to acknowledge this and work in as many ways as possible to deflect this power and consciously not to use it against participants. One way of sharing power is to have more than one facilitator. Facilitators may also be held accountable to participants through ***Process Observing***, (see section under ***Set-up***) where participants share the responsibility for process during a workshop. Facilitators may deflect power by not setting themselves up as experts, but rather as persons who have information to share.

Further, it is appropriate that facilitators do not use their position to evoke [deliberately bring out] feelings of guilt, shame or embarrassment in participants.

Acknowledging emotions

In workshops on Challenging Racism we ask participants to deal with and explore personal emotions, memories, and attitudes. In doing so they may become extremely vulnerable and emotional. It is respectful to participants to be aware of and to honour this process rather than ignore it. During workshops Co-counselling is, in part, used to do this. (See section on ***Co-counselling*** under ***Set-up.***)

Supporting participants' emotions

Failing to support participants' emotions during and after an intensive workshop can be seen as using their emotions for the aims of the workshop, while not respecting their difficulty in remembering painful memories.

Setting up ***Ground rules*** supports the idea of creating a working environment which is as emotionally safe as possible.

During the setting up of the workshop, facilitators can make it known that they are approachable during breaks and whether they are available for further support outside the workshop setting.

A time could be built into the end of a workshop to debrief emotions as well. Support groups are a possible outcome for some groups.

Resolving facilitators' emotions

Racism is often intellectualized if it is dealt with at all, therefore few people have had the opportunity to resolve how it has affected them emotionally. Because of the deep shame about discrimination coupled with a strong resistance to stop practising it, participants may become defensive, hostile, angry and close down. This behaviour may stimulate one's own guilt or anger about racism or discrimination, which could become a barrier to one being an effective facilitator.

It is essential that as a facilitator one does not deal with one's own emotional responses to racism and discrimination in the workshop **to the detriment of the participants.** In order to try to be fully present and competent, no matter what situation is presented, it is advisable that facilitators of workshops on Challenging Racism work toward resolving their own issues on racism and oppression as much as possible so that they can put their own

emotions on hold to the extent of securing the well-being of the workshop as a whole.

To that end it is recommended that in preparation for facilitating, emotions on racism be worked through and resolved as fully as possible. One method that is particularly useful to facilitators in clearing and clarifying emotions, is co-counselling.

Perpetuating [continuing] racism in workshops

It is assumed that participants attend workshops on Challenging Racism in the faith that they will not be subjected to racism or further learn how to be racist or to discriminate negatively. Therefore it is suggested that a facilitator not use racist or discriminatory examples or language during workshops. It is thus recommended that one does not use "racial", gender or other stereotypes as illustrations to points. This does not exclude conscious discussions on stereotypes.

It is also useful to state that any acts of racism and discrimination can/will be interrupted to create a safe learning environment.

Who should facilitate workshops on oppressions?

Only people who have experienced a particular oppression are in a position to facilitate information on that issue to an audience that includes people who have experienced that oppression. People who have not experienced a particular oppression may co-facilitate with someone who has experienced it. The reason for this is that a person from the dominant group may perpetuate the oppression being worked against while facilitating, without being aware that she/he is doing so, thus creating a lack of safety for people from the oppressed group. While it may be impossible to eliminate all discrimination by facilitators during workshops, it is useful to aim at not perpetuating oppression. Having a facilitator from the oppressed group ideally presents a person who may counter such actions, and provide support to other people from the oppressed group.

Facilitators from an oppressed group should **not have to** teach people from the oppressor group without support from that group, in the form of co-facilitation.

Judgement of others

People can sometimes judge others with regard to their apparent degree of racism and discrimination. This, in part, must stem from the fear of appearing oppressive to others. That is, if others can be blamed for being oppressive, it would appear that one is not oppressive oneself. Facilitators can support participants to avoid such behaviour by making it clear that it is alright for people to make mistakes, that they are part of a learning process and that what matters is that we rectify them and move on from there. Encouraging a non-blaming atmosphere will motivate participants to speak out.

It can also be stated that the process of unlearning racism is a personal one and that the amount of racism/discrimination observed, does not reflect the amount of personal growth and change, as we all start the process of unlearning racism from different perspectives.

Using knowledge about racism against others

People may say they have "done" anti-racism/unlearning racism work and need learn no further. They can see themselves as experts in the field and use their information to oppress others.

Facilitators can play a significant role in counteracting this attitude by role modelling and stating that, as facilitators, one is not an expert on racism and that unlearning racism/discrimination, which is so ingrained in our society, is an ongoing challenge for everyone.

"White" people are in a position to use "black" people's internalized racism against them. An example would be using someone's own sense of inferiority to exclude them, as one knows they will not be challenging. Dealing with this kind of information in workshops and consciously not practising it supports participants' awareness of their own behaviour.

Coping with difficulties during workshops

Participants leave during workshops for various reasons. Individuals may also be overtly disruptive and/or express racism directly. It is advisable for co-facilitators to have discussed how they will proceed if such incidents occur so that other participants' safety and support structures are maximized.

Guide to planning challenging racism workshops

Note to facilitators:
Facilitators may be available for workshops as follows:
A workshop may be **offered** to community members.
An organization may **request** a workshop on Challenging Racism..
The following information applies to both or either of the above two groups.

Steps that can be taken in planning workshops

1. Analyse who the participants are

Assess common interests of participants as they can be used
a) for group bonding;
b) to organize the presentation of material.
Evaluate specific community and cultural features.

Determine if there are any internal interest groups and if they may have a specific effect on the workshop.

Be aware of observing religious or political days.

Find out the organizations goals, philosophy, structure, lines and ways of communication, time limits.

2. Identify needs

Assess language needs and any physical needs e.g. if there is a need for wheelchair or sign language facilities.

Ask about the process followed in asking for the workshop so that it is known whether all participants want it.

Assess needs and agendas of all major groups within the organization, e.g. management, workers, "black" people.

If there are clear interest groups, interview representatives from all groups possible.

Identify interest groups' needs.

Identify existing and potential resistance.

Useful questions:
- What are the aims of the workshop?
- Who decided on a workshop? Does everyone support doing the workshop?
- Does everyone have a choice to attend the workshop?
- Are there any identifiable problems on the issue of "race?" What is the make up of the group e.g. gender, heritage?
- What are the expected outcomes of the workshop for participants or the organization?
- Is a follow-up workshop required? If potential workshop attendants miss the workshop, would they like a make-up workshop?

This step is essential so that it is known if all people have been informed and are willing to be involved.

3. Develop a goal

The goal identifies the general subject matter and level of content of the workshop.

4. Within that goal, develop specific objectives

The reasons for having an objective are:
- to provide direction for facilitators and participants;
- to provide a basis for selection of material;
- to provide a basis for evaluation.

Objectives come from:
- an analysis of who participants are;
- needs of participants;
- what participants and facilitators want to achieve.

5. Make an instructional plan

Translate the objectives into how the workshop will be directed. Specifically attend to the context, and the activities, e.g. if an objective is to change an organizations structure, a section would need to be planned on ***Organizational Change***. The flow of the workshop is also important.

6. Plan to deal with logistics

Organize details of carrying out the workshop e.g. how the workshop space is to be used, setting up registration, budgeting money, visual aids to be used.

7. Develop evaluations

If the workshop is more than one day, it is useful to receive feedback at the end of each day to help guide future direction. It is especially important to get responses on how people are coping emotionally. For the final evaluation, particularly ask for comments on content.

8. Write a proposal

After an organization has been consulted with regard to what they want, it is useful to write up a proposal based on the consultation.

The purpose of the proposal is to:
- clarify that you have understood their objectives;
- to ensure that the organization knows what you are offering;
- confirm any financial agreement.

Requests for workshops

Ideally a workshop on Challenging Racism should take no less than three days. However, the reality is that groups ask for workshops to be completed in only a few hours. While it is unrealistic to seriously attempt to challenge more than three centuries of racial oppression in South Africa in the space of a few hours, such a short workshop can be used as an opportunity to introduce the issue to the group. Hopefully this will encourage the group to schedule more time for later workshops. It is more useful to state to a group that time does not allow for a thorough exploration of racism and then to provide a few carefully facilitated activities, rather than to try to force a lot of information into the short time provided.

Content for Workshops

Set-up of Workshop

Introduction to set-up

Each workshop should begin with the following information under ***Set-up of workshop.***

The Set-up is divided into two sub-sections. The first deals with making participants comfortable about being at the workshop and knowing what to expect. The second is about acknowledging that dealing with racism is an emotionally difficult issue for most people.

The order in which information is presented can be changed to meet workshop needs. While there is a guide to facilitators in each section, at this point attention is drawn to the section on ***Ground rules***. It is a very important section to include. The section on ***Ground rules*** is where participants find out that an attempt will be made by facilitators to contain potentially abusive behaviour, thus making it safer for them to engage with the material.

The rest of the handbook will address facilitators directly in the second person, i.e. by using "you" and "your".

Introduction of participants

Notes to facilitators:
Of the many ways to conduct introductions in groups, the two outlined here have proven to be effective in easing tension.

Though appearing obvious, information is given below as the personal sharing in these workshops makes the importance of careful introductions crucial.

No matter how late a person arrives, at a break, ask them to introduce themselves and share information.

If introductions are left out, participants may never feel part of the group.

It is also a courtesy to inform latecomers briefly about what has happened so that they feel included.

If participants are from different organizations, it is useful to share which organizations they are from so that they may connect with each other on that basis.

If you are conducting a workshop in an organization where not all the participants had a choice to be at the workshop, there is often resentment which should ideally be acknowledged and dealt with.

As it is difficult to facilitate participants who are resistant, it is useful to have a discussion and to acknowledge feelings, and to welcome critical participation.

You may choose to say that you will welcome a discussion on these feelings at the end of the introductions.

You may also inform participants that they will have a lot of control over the process during the workshop, and some control over its content.

Objectives:

- to share names participants wish to use;
- to find out which organizations participants are from, and/or what their general interest is in being at the workshop.

Time:

As a guide, use 30 seconds per person.

If there has not been consensus in setting up the workshop in an organization, and you suspect participants are feeling resentful, add time for discussion.

How to guide activity:
You model, and ask each person to introduce themselves.

Option 1
"Share something about yourself, do an action e.g. sing a song, act an interest, and then say the name you wish to be known by."

Option 2
"Tell the group your name and something personal about yourself that no one else in the group knows."

For either option, if appropriate, ask participants:

"State the organizations to which you belong."

"What is your interest in being at the workshop?"

If you are facilitating at an organization, you may ask:

"How do you feel about being at this workshop?"

What participants can expect from and contribute to workshop

There are two options to choose from:

1. Brainstorm
2. The Puzzle Game.

Option 1. Brainstorm

Note to facilitators:
If there are time limits, brainstorming is the quicker option.

The activity lets participants know that you take their needs seriously and also provides an opportunity for you to find out whether you need to change your workshop design.

This activity also helps participants to become involved in the workshop process.
As you become aware of participants' skills, you may choose to ask them to co-facilitate in areas where they have special knowledge.

It is possible in some workshops to set aside time to discuss specific problems that arise in the brainstorm, not planned for in the workshop.
Toward the end of the workshop you may want to revisit this display of expectations and see if you have met as many as possible.

Objectives:
To encourage participants to:
- state what they want from the workshop;
- get to know each others' knowledge and skills in the area of racism;
- acknowledge that all participants have information to share.

Time:
As a guide, use 40 seconds per person.

How to guide activity:
State objectives.
Ask questions such as these suggested below:

"What do you expect from this workshop?"

"What skills and knowledge can you share on racism?"

"Are there any problems you want to deal with?"

Write a summary of the responses up on display.

Wrap-up:

- Briefly say what expectations you intend to meet as part of the programme. (It gets boring going over the whole list.)
- Say that you will try to meet all expectations related to racism.
- Say which expectations you know you will not cover. (Sometimes there are requests for information outside the scope of the workshop.)
- If a type of **oppression such as sexism** comes up during this activity, say that you will try **to include** it as **often** as possible and encourage participants to draw parallels throughout the workshop.
- If any participants have a lot of knowledge in a relevant area, say you would like to get together with them during a break to **organize their facilitation of the information** that they would like to share.
- Say that you do **not** consider yourselves **experts** on racism but that you do have information to share.
- State that all **participants** are **knowledgeable** about areas **where** they have **been oppressed.**
- If **uncomfortable issues** arise during the workshop, say that they **can be discussed with you** during or outside the workshop.
- State if and when you will be **available during breaks.**
- Note: It is important to carry out all the promises you make throughout the workshop.

Option 2.
Puzzle Game

Note to facilitators:
You may choose to use the Puzzle Game if the workshop is more than a day long.
It is a way of having people involved in a task as soon as they arrive.
Working in small groups will give an opportunity to get to know a few people early in the workshop.
This activity involves participants in exploring what they want from and can contribute to the workshop.
This activity helps participants to become part of the workshop process.
It is possible in some workshops to set aside time to discuss specific problems that arise during this activity that are not planned for in the workshop.
As you become aware of participants' skills you may choose to ask participants to co-facilitate in areas where they have special knowledge.
Toward the end of the workshop you may want to revisit the display of expectations and see if you have met as many expectations as possible.

Objectives:
To encourage participants to:
- state what they want from the workshop;
- get to know each other's knowledge and skills in the area of racism;
- acknowledge that all participants have information to share.

Time:
From arrival time till when workshop starts and possibly 10 minutes during the workshop.
Feedback time guide – 4 minutes per group.

How to guide activity:
Before the workshop, create enough four-piece puzzles out of any paper pictures so that each participant will receive one part of a puzzle on arrival.

Write the same questions on the back of each puzzle.

Questions that can be asked:

"What do you expect from this workshop?"

"What can you contribute to the workshop?"

"Are there any problems you want to deal with?"

Have work areas set up with newsprint and pens.

As participants register, give out a puzzle piece to each and instruct them to find the participants who have the other three pieces of the puzzle.

When a puzzle is complete, they find a work space together and answer the questions on the back, writing up responses on the newsprint.

When handing out puzzle pieces, arrange that participants are immediately linked so that they can start working together as soon as four people have arrived.

It is likely that participants will not have completed the task when it is time for the workshop to begin.

At the beginning of the workshop, say that there will be time for groups to continue working on responses later, and newsprint can be left in work spaces.

Continue with the workshop.

When you reach this section on ***Expectations and contributions***, in the workshop:

- state the aim of the activity;
- have groups continue with prearranged task if necessary;
- have each group display their newsprint and report back their responses.

Wrap-up

- Briefly say what expectations you intend to meet as part of the programme. (It gets boring going over the whole list.)
- Say that you will try to meet all expectations related to racism.
- Say which expectations will not be met. (Sometimes there are requests for information outside the scope of the workshop.)
- If an **oppression such as sexism** comes up during this activity, say that you will try to **include** it as **often** as possible and encourage participants to draw parallels throughout the workshop.
- If any participants have a lot of knowledge in a relevant area, say you would like to get together with them during a break to **organize their facilitation of the information** that they have to share.
- Encourage everyone to **contribute their expertise** as the workshop unfolds.
- Say that you do **not** consider yourselves **experts** on racism but do have information to share.
- State all **participants** are **knowledgeable** about areas **where** they have **been oppressed.**
- If **uncomfortable issues** arise during the workshop, say that they **can be discussed with you** during or outside the workshop.
- State if and when you will be **available during breaks.**

Source of Puzzle Game: CACE.

Objectives, Assumptions and Tone-Setting of workshop

What is this section about?

Near the beginning of each workshop it is helpful to participants to make clear

- your objectives;
- your assumptions;
- how you intend to conduct the workshop;
- the language that will be used;
- that there will be an evaluation of the workshop at the end.

General comment to facilitators:

It is common that participants do not hear, or later cannot recall, what is said at the beginning of workshops on racism. If there is anything crucial that needs to be understood, it is best displayed or handed out in writing.

There is information presented in this section that you may decide is better included in other sections or omitted.

Objectives

Note to facilitators, on objectives:

State the objectives of the workshop early in the workshop.
Have the objectives clearly displayed.
If a workshop is more than one day long:

- hand out objectives for each day on day 1
- display the objectives each day, so that the direction is clear (this is recommended as it builds in security and clarity).

Refer to the display at the end of the each day.
While groups and organizations will have their own objectives for holding a workshop, also work with your own basic objectives.
Here follows a list of objectives which you can share with participants.

Give these instructions to participants, on objectives:

In **offering** workshops there are some basic objectives:

- **to eliminate discrimination and racism;**

- **to provide at least one way of understanding how racism is maintained and continues;**

- **to encourage participants to recognize that it is a long process to learn not to dominate and be dominated, but that this is possible;**

- **to change power structures by balancing personal work to change our discriminatory behaviour and political work to change structures in the workplace, community and government.**

Assumptions

Note to facilitators, on assumptions:
If you state the assumptions that you are working with near the beginning of the workshop, participants will understand the position you are choosing to take.

Definitions of **assumptions** and **racism** can be presented here. You may use the definitions in this handbook, or others.

Give these definitions:
By the end of the workshop the definition on racism will have been illustrated.

> **RACISM**: THE PRACTICE OF DISCRIMINATION BY A DEFINED GROUP WHO HOLD A COMMON IDEOLOGY OF SUPERIORITY AND WHO HAVE THE POWER TO INSTITUTIONALIZE IT SYSTEMATICALLY AGAINST A GROUP OF PEOPLE BASED ON THEIR COMMON ORIGIN AND/OR SKIN COLOUR.
>
> **ASSUMPTIONS**: TO BELIEVE OR TAKE FOR GRANTED INFORMATION AS RIGHT OR WRONG WITHOUT PROOF.

Give these instructions to participants, on assumptions:
- We know there are **no "races"**, there is only one human race, that is why we write "race".

- We assume that we all **learn racism**, either from **practising it** or **experiencing it against us**, and that we can therefore **unlearn** what we have been taught.

- If we operate from a sense of **pride** in who we are, particularly in terms of the **heritage (family and community)** that we each have, we will act less from a sense of inferiority, shame and guilt and will be better at challenging racism.

- **All** people are **capable of racism**, but what we are dealing with in this workshop is **racism as practised by "white" people or people of European ancestry,** as it is what affects us in South Africa.

- We assume that all "black" people have **been discriminated against and are informed about racism,** as we all are knowledgeable on ways we have been oppressed.

- "Black" people should **not be expected to teach other people about racism nor how not to be racist**.

- **Racism is hurtful to all people** and dealing with it in a workshop is likely to be painful; therefore later in the workshop we use a form of discussion to cope with emotions - this is called co-counselling.

- If you are comfortable about the issue of racism, it indicates you are not working against it hard enough.

Tone-setting

Note to facilitators, on tone-setting:
The intention here is to share information that will give a feeling of how the workshop is going to be presented and how you will go about discussing racism.
At times during the workshop you may find it better that participants from different "racial" experiences need to work separately in order that they may discuss feelings honestly without hurting others. This is a problem for some and it needs careful explanation or a full discussion so that consensus can be reached.
You may make a choice to ask participants what terms they want to use for different "races" or decide ahead what terms you intend to use and state this clearly.
Go through the programme as a whole on the first day and at the beginning of each day after that, and answer questions.
Select some of the following information and add your own priorities.

Give these instruction to participants, on tone-setting:

- We plan to give **one explanation that shows how racism is maintained**.
- This will be done by examining all the parts [components] that go into making a racist society.
- We need to know the parts and **how they work together** in order to **break down the structures and patterns that support racism.**
- We have chosen this explanation as it helps us to see the **individual and collective roles** we play in continuing racism and that we **can do something about it.**
- We ask that you **try on the ideas** that we present and if you disagree with them, you have the right to not accept them in the same way that you would try on new clothes and not take those that you do not like.
- Activities have been created based on:
  - theories about racism;
  - what we have done and learned in our lives, so that we can more easily relate to the information.
- We will use **experiential activities** to explore these experiences.
- We are not going to discuss the **roots of racism** but we will look briefly at its **history**.
- At times during the workshop, we will **divide the group** into smaller groups based on our "racial" experiences in society. We do not do this to continue separation but to create a **safe and honest** space to work with as little hurt to each other as possible.
- Because we have **wrongly been put into "races"**, at times we **have to work with** these categories to **get past** them. In talking about "races" it is **not our intention to reinforce** them.
- We are all capable of making **mistakes**. If we do, we encourage one another to **learn from them and move on** and try not to get stuck because of mistakes or to withdraw from the group.
- It is important that **nobody feels personally judged** by anybody else in this process.

- It is not a good idea to label other participants (e.g. as "racist" or "sexist" as this forces them into a defensive position where they will not easily be able to learn. Rather talk about what they are doing or saying if you see a problem.

- In this spirit of non-judgement, we will encourage everyone to interrupt/ discontinue racism and any other form of oppression during the workshop.

- We also encourage you to **link** other forms of **oppression** (such as sexism, anti-Semitism,) throughout the workshop.

- If we as **individuals are** stronger and **clearer** about racism and oppression we will be able to fight and **work toward change** in society.

Give these instructions to participants, on language:

- If you do not understand a word or idea, please ask.

- If you would like to speak your own language, do so and we will try to provide translation between us.

- How do you want us to refer to you if you have been systematically discriminated against because of your skin colour?

- How do you want us to refer to you if you have been considered "white"?

or:

- Throughout the workshop we are going to use the term **"black" people.** By this we mean to **include** all people who have been systematically discriminated against because of their skin colour or that of their parents.

- Throughout the workshop we are going to use the term **"white" people** by which we mean all people who were once of European ancestry.

- The group may agree to having an area on display where all can write up **problematic** or **oppressive words** that come up during the workshop.

- All people should have the opportunity to identify themselves and not be labelled by others.

Give these instructions to participants, on evaluation

- We are going to ask you to do an **evaluation** at the end of each day. Please listen and participate critically.

Logistics

What is this section about?
It is a time to tell participants briefly where they can get their practical needs met during the workshop and to make clear any events that are to happen.

Objective:
- to have participants feel comfortable during the workshop.

Give this information to participants:
- when the **starting and ending times are and when breaks** will take place;
- whether **tea and lunch are provided**;
- what the **cleaning up process** is during breaks;
- how **hand-outs** will be distributed;
- if someone **misses a session**, how she/he can get the information (may use a twin filler *);
- whether there are any physical needs e.g. if someone needs to lie down, or is deaf and needs people to speak loudly;
- if a **quiet room** is offered and where it is (a place where you can go for a break from the workshop);
- where you can find **toilet facilities;**
- clarify **smoking** rules;
- if a **phone** is available, where it is and the cost;
- whether anyone needs **transportation** home and back;
- where there is **parking**;
- ask permission for **photographer** to be present and **tape recorder** to be used.

* When a person who will miss a session(s) is paired with someone who is prepared to take notes and fill her or him in on what was missed.

Ground rules

What is this section about?
This is to set a way in which participants agree to act and speak during the workshop and it is essential to its success. If this section is left out, participants may never feel safe enough to discuss an issue as difficult as racism.

Objectives:
- to create a safe learning/working place;
- to make sure that everyone agrees to the same way of working together.

Note to facilitators:
You will be asking participants what guidelines they would like to have in working together to make this an emotionally safe place to discuss racism.

It is necessary that:
1. confidentiality is included
when referring to confidentiality, you mean participants are not to speak about others' personal information either within or outside the workshop; it does not refer to the information facilitated by you;

2. people only speak for themselves about their own information/experiences
a way of explaining this is to ask that participants say "I" when talking about issues.

You can bring these issues up if participants do not.

How to guide activity:
Explain the aims.

Ask participants to describe the rules that they would like to see working during the workshop in order to create an emotionally safe working place.

Write the responses up on display.

Get agreement from everyone in the group to the written conditions (you may have to change some).

Display the ground rules during the whole workshop.

Process observers may use ground rules as a guide (see following section).

Process-observing

What is this section about?
Near the beginning of each workshop, participants are asked to share the responsibility to keep the **process** of the workshop flowing smoothly and positively. It is a time for facilitators to share control of the workshop.

Objectives:
- to share power between the participants and the facilitators;
- to support participants to take an active role in keeping the process ethical, respectful and on target.

Time:
10 minutes at the end of each session can be scheduled for report-back.

Note to facilitators:
In most situations where one or more people have specific information to share and others are wanting that information, a power imbalance develops. An attempt to address this is made through ***Process-observing***.

When the term "facilitator" is used in this handbook, it not only refers to facilitating but also to teaching.

During these workshops one objective is to teach and facilitate information; another is to demonstrate power sharing. One effective way of doing that is to ask that the participants all take responsibility to say if they find the way in which the workshop is facilitated is not clear, ethical or respectful.

Besides suggesting that everyone check the process, one or two people can be asked to take on the responsibility of process- observing.

How to guide activity:
Prepare two books in which participants can write and have them ready. Include instructions for process-observers in the books (see following section).

After setting the ***Ground rules***, ask that one or two participants take responsibility to make sure that the workshop is clear, respectfully run and power is shared.

Clarify the objectives.

Explain how to observe the process, and that the books can be used for taking notes during sessions.

The process-observers or any participant may stop the process at any time to say what they think is problematic or might improve the workshop.

Say when they are to report back to the group.

State the amount of time allocated.

Make it clear if there is to be discussion based on the process-observers' responses, or not.

State that the observers will not have to defend what they say. If their report raises an issue, the facilitators will deal with it as part of the workshop.

Instructions for process-observing

You are asked to watch how the workshop is being run and whether participants are involved in a positive way.

You will give a verbal report at the end of the session.

It is for the benefit of the group that you say what you think.

You will not have to defend what you say. If your report raises an issue, the facilitators will deal with it as part of the workshop.

Process-observers are also asked to report on:

- a general feeling about the session;
- whether information is being given too quickly or slowly;
- whether some people are dominating;
- whether the facilitators are talking too much;
- whether people from any specific group are being excluded, e.g. women or people from one language group;
- whether some people are not participating; whether there is too much new information and not enough time to take it in;
- whether the language can be understood;
- whether logistics like tea, hand-outs, are going smoothly;
- whether we are starting and ending on time;
- if there are any other concerns that you may have.

Introduction to section on emotions

This is the second part of the ***Set-up*** process. It is a time when you as facilitators acknowledge and discuss emotions connected to racism, so that participants are aware throughout the workshop that they may stop the process of the workshop, and ask to spend time dealing with emotions that may be blocking them from full participation.

A participant's emotional state takes priority over the content of the workshop. It is better to stop the workshop and make sure that a participant is comfortable with what is being said, than to get through the whole programme on schedule. If time is spent on emotional issues, it is possible to cut down or omit other sections.

As issues come up during the workshop, participants will respond emotionally according to their experience. If time is given, even for a short while, to discuss how they are feeling, it will usually enable participants to continue with a sense of having dealt with the most immediate feelings of concern to them.

What follows are three sub-sections that deal with emotions. The first is a tool that you can use during any part of the workshop. It is called ***Co-counselling***. You can build a whole section around it, or make it a small part of another activity.

The second deals with **fears** about discussing racism.

The third is on working on **forms of oppression** other than racism. Participants who have other pressing issues in their lives may find it difficult to concentrate on racism without first spending time on the subject that is a priority to them.

Co-counselling: a method of coping emotionally

What is this section about?
Whether participants have been at the receiving end of racism or practised it, learning about and discussing it will likely recall painful memories. This section provides a way of recognizing emotions and giving time to process feelings as they come up during workshops through a method called co-counselling.

A note about counselling:
Counselling comes from the practice of psychology. During counselling, usually a person in need of solving an emotional problem talks to another person who ideally will guide them to find their own solutions. The person spoken to is known as a counsellor and learns the skill of listening and seeking solutions through formal education and training. A formal counsellor usually charges money for her/his service.

Other kinds of counselling are also practised. In self-help/community groups, counselling skills are learned informally from others in the group who have either experienced the problem the group is working on, e.g. alcoholism, or have an interest in supporting others.

From the point of view of the person who is wanting emotional support, being counselled involves talking about the problem, trying to get in touch with the feelings and expressing them, being listened to, and trying to find solutions.

Co-counselling is the method of counselling which we will use and is described below.

A note about internalizing oppression:
All people who experience oppression as children learn to believe the misinformation perpetuated or told about them or the oppressed group they belong to. This is known as **internalizing the oppression.** Even once we learn that what we were taught was false, we most often still have to fight against **acting from a position of being oppressed**. We may still belong to an oppressed group and still experience oppression, but we have the choice of not acting from a position of being a victim.

Objectives for co-counselling:
- To provide a relatively easy and safe way of clearing away emotions as they arise when dealing with distressing information.
- To recognize and respect the fact that racism is an emotional issue.
- To teach a skill that participants may choose to use outside of the workshop setting.

The advantages to co-counselling are:

- It is a method of **counselling between equals**, where one person is not given the power to judge or suggest answers for the other's information/problem.
- It is a means of recognizing that we each have the ability to solve our problems.
- It is **self-empowering**.
- Participants **have complete control over what they choose to talk about**.

Time:

There are no restrictions on time.
Each person takes the same amount of time which can be as little as three minutes.
Time needs to be pre-agreed to by both participants or, in a workshop setting, the facilitators would set time.

Note to facilitators:

Co-counselling, which comes from Re-evaluation Counselling, (see Reference on second ***Hand-out***) is simply two people talking to each other about **feelings** so as to relieve tension and resolve conflict.
Dealing with racism is upsetting to many.
Most people do not think well when they are upset.
If participants are not given a chance to process old and new feelings as they come up, they may stop learning and being part of the workshop.
Co-counselling is a tool that can be used throughout the workshop as often as you think necessary to support participants to cope emotionally.
There may be times when you will build it in as part of an activity and other times when emotions are high you may take time to get feelings out.
Co-counselling can be used to bridge emotions and theoretical information.
If co-counselling is used often, participants will learn that they can get directly to the task and process a lot of feelings in a short amount of time.
Depending on the issue, you may ask that participants talk to someone with a similar "racial" or cultural background so that they can be safer and open.
Because racism is upsetting, you will notice participants either yawning, getting sleepy or laughing; this is a normal response to processing difficult emotions.
As facilitators you may use co-counselling between you to cope with emotions that arise.

If you believe that working against oppression is an ongoing task, you can use it in the long term.

Instructions to facilitators:
Explain the theory of co-counselling briefly.

Use the ***Hand-out*** on **instructions on how to co-counsel** which is at the end of this section.

HAND-OUT

Theory of co-counselling as it relates to discrimination

There are words that are used within the practice of co-counselling. They will be included in brackets.

We are all born free of practising prejudice and hurtful behaviour.

As we learn, we pick up false information about ourselves and others, but we try to resist learning it.

All people are emotionally hurt by false information, bad treatment and abuse when growing up and continue to have hurtful, disappointing experiences.

Most often the people in our lives deal with these experiences by encouraging suppression of the feelings e.g. when a child is upset by a lie told by an adult, she/he is told to forget about it.

This is not a useful way to cope. If we continue to suppress feelings from many negative experiences, they "layer" one on top of the other and become buried.

Eventually we may not respond well to present issues/happenings because they remind us of past, bad, unresolved feelings (i.e. being restimulated).

If an angering or hurtful experience or situation arises in a safe, controlled space, it is better to express our feelings fully in response.

This can be done by talking to a person about the problem until you have come to a solution.

Further, by returning to past experiences and getting in touch with negative feelings that were originally suppressed (distress), and talking, crying, or expressing related emotions (discharging), it is possible to resolve or lessen past pain.

There is also a belief that contradictions stimulate emotions, e.g. if someone has not been listened to often, when someone does listen, the contradiction of being well attended to may bring up an emotional response such as crying.

HAND-OUT

Co-counselling: a method of coping emotionally

Co-counselling is a relatively easy way of dealing with past physical and emotional pain and letting go of difficult situations as they occur.

Why co-counsel?
It is often difficult to deal with issues in our lives because of past pain in those areas.

Where distress has built up on issues such as racism, sexism, sexual abuse, adultism, classism and other forms of oppression, co-counselling may be used to reach the root of the distress, thus enabling us to process it/work it out and not continue to act from a position of distress. For example, if as a child you were often wrongly blamed for things, as an adult you may work from a position of defending yourself even when you are not being blamed, or you may work from a position of blaming others.

If you talk to someone now in a co-counselling setting and get in touch with the **emotion** you felt when blamed as a child, and **express** your past and present feelings (e.g. by crying, or being angry), you may get rid of the need to be defensive.

*The **advantages** of co-counselling are:*

- It is a method of **counselling between equals** where one person is not given the power to judge or suggest solutions for the other's information.
- It is a means of recognizing that we **each have the ability to solve our own problems**.
- It is **self-empowering**.
- **We have complete control over what we choose to talk about.**

If you are interested in Re-evaluation Counselling from which co-counselling stems, see:
Jackins, Harvey: (1978) The Human Side of Human Beings: The Theory of Re-evaluation Counseling, and
Jackins, Harvey: Fundamentals of Co-counseling Manual: For Beginning Classes in Re-evaluation Counseling
Rational Island Publishers, P.O. Box 2081, Main Office Station, Seattle, Washington, 98111, U.S.A.

HAND-OUT

Instructions on how to co-counsel

Go into twos.

Take turns to speak and listen for equal amounts of time.

Note that this is not a conversation.

Decide how much time each person speaks and listens.

When it is time to change around, take responsibility not to speak in the other person's time even if she/he wants to be silent in her/his time.

Only talk about issues at a level that feels emotionally safe in workshop setting.

Hold hands, hug, if both choose to.

If you do not want to talk, use your time to be silent, but stay with your partner and listen to her/him if she/he wants to talk during her/his time.

Role of the listener

- **Just to listen attentively.**
- Ensure your **body language** reflects that you are listening with full attention.
- **You are not responsible for the speaker's distress.**
- You are **not to respond** with sympathy, surprise, judgement or make general comments. If you do this it may block the speaker, who may feel that she/he has to stop her/his own process and take care of your feelings.
- You are to encourage the speaker to stay with her/his feelings and not intellectualize.

Note: You may have physical responses to distress: yawning, stretching, sleeping, laughing, crying – let it happen.

We often use food, drugs and alcohol to suppress pain and emotions.

Dealing with fears about racism

What is this section about?
Because racism is rarely discussed on a personal level, and people have been so severely affected by it, many people fear attending a workshop on racism. To support participants to overcome the fear as much as possible, a time is ideally set to acknowledge and discuss the fear.

People absorb information more easily if their **resistance** to oppression is acknowledged.

Objectives:
- to validate fear, thereby enhancing the learning process;
- to break isolation from feeling fear about "race" issues; to work on "racial" problems presently faced with;
- to unblock fear of making mistakes.

Time:
Minimum 20 minutes.

Note to facilitators:
You will be asking participants to go into pairs to discuss specific questions. There is a list of questions below, but you may prefer other related questions according to group needs.
During this activity ensure as much as possible that "black" people are not at the receiving end of racism.
So that participants can speak safely and honestly, suggest to participants that they speak with a person from a heritage or background close to their own (if appropriate).
The last question in the list on the next page applies to people in the dominant group only, as they can practise racism.

How to guide activity:
Ask participants to divide into twos.

If appropriate, suggest finding partners close to their own heritage/family background. Explain why (people can speak more honestly and safely).

All are to get equal speaking time, e.g. 5 minutes each.

Select questions from the following:

"How did you learn about racism? How was it dealt with?"

"How did you resist racism?"

"What fears do you have about racism/'race' issues?"

"What issues relating to racism do you need to resolve now?"

"What do you fear when dealing with racist situations?"

"What do you fear about most in being called a 'racial' discriminator?"

"What do you fear most about being called racist?"

Note to facilitators:
After small groups have met, meet in the larger group.

You may have a general discussion about what was spoken about in small groups but ask for people not to share other people's information to maintain confidentiality.

Guide to discussion:

- Fear is **a valid** feeling for anyone who **experiences** racism.
- **Fear** may originally have been developed **as a defence mechanism**. This is a healthy survival response.
- The **isolation** imposed between people from different "races" causes and increases fear of other groups.
- Acknowledge that encouraging fear of "others" has been part of the apartheid strategy.
- Fear is one of the ingredients of **maintaining power**.
- If people are fearful, they will be less likely to challenge control and if they are made fearful of the "other" groups they will more likely feel justified in oppressing them.
- Fear is a valid feeling if the issue of racism was silenced in your early years.
- All children **resist learning false information** about others. Discrimination does not make sense to children, but adult pressure is difficult to go against.
- It is possible to **move past fear** in many situations.
- It is now useful to **assess which defence mechanisms** are still needed and which are no longer useful.
- **Spend time with people who are culturally different; familiarity lessens fear.**
- Support participants who have practised discriminatory behaviour; suggest they **learn** from it, **apologize** for it and **move on.**
- Try not to get stuck in **guilt/shame** or be **defensive**.
- When participants are told that they have been racist/discriminatory, say that rather than be defensive, **think about it**. Suggest, that if it is possible, they get back to the person who pointed their behaviour out to them and discuss or apologize or thank, **without defensiveness**. Suggest that participants think about how they would feel if someone treated them negatively and how they would like them to deal with it.

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Working on Own Forms of Oppression

What is this section about?
Very often participants find it difficult to learn/talk about racism if a more urgent abuse is unresolved, e.g. sexual abuse. It is therefore helpful for participants to acknowledge all types of oppression and draw links between different forms of oppression.

Objectives:
- to support participants to acknowledge their own experiences of oppression, so that they can attend more fully to the issue of racism;
- to link forms of oppression.

Time:
30 minutes.

Note to facilitator:
This activity can also effectively be used as an introduction in the section on ***Internalized racism*** to support participants to identify feelings resulting from discrimination.

How to guide activity:
State objectives.
Explain that it is common to find that when you start dealing with racism, more urgent unresolved abuse or other forms of oppression are likely to surface.
Divide the group into smaller groups, based on topics that they would like to talk about regarding personal oppressive experiences.
Ask that participants call out what group they would like to see formed, e.g. groups based on oppression of Jews or women.
Write up topics named, on display.
By show of hands, form groups based on topics.
Later in the large group, get feedback and hold a discussion.

Guide to discussion:
Addressed to participants:

- It is **not useful to rank forms of oppression** (i.e. to say one form of oppression is worse than another), as all forms of oppression are hurtful to the person being abused.

- If a past event has been experienced as oppressive, it can underlie so much of your present life that it may have begun to feel "**normal**".

- You are encouraged **not to accept abuse** as "normal" and to work toward a strategy to confront the abuse whenever it is safe to do so.

- If racism has not been a major issue of oppression for you, it may be **hard to spend time** dealing with what seems like **another group's oppression**.

- However, **racism affects us all** seriously and is everyone's issue, as it causes everyone to lose humanity and integrity.

- While respecting your need to think about your own life experiences, and ask that you link your experiences to what we are dealing with, we also want to encourage you to allow yourselves to concentrate on racism during this workshop.

Components of Racism

Introduction to components of racism

In developing workshops on Challenging Racism, it was decided to demonstrate **one** way in which racism works. The way in which this is done, is to explore the different parts that go into making up racism, e.g. attitudes or discrimination.

These parts involve both the behaviour of individuals and how society works as a whole. Activities from different sources have been chosen. Participants can relate their personal experiences to these activities. Together with new insights, one can discover ways of approaching racism and discrimination when encountered within oneself or in society. This approach and process can work towards getting rid of "racial" discrimination.

The first two sections that follow are not components of racism but contextualize the subject and help participants to situate themselves in a specific place in society.

The next sections explore the parts that make up racism and discrimination and the results of racism. (This is the body of the workshop.) The last section looks at strategies for change.

The **order** in which this section is written follows one of the ways in which you may choose to design your workshop. However, the parts can be presented in different orders, depending on the aims of the workshop and the group you are working with. You may wish to start with the broader influences on racism, such as ideology, and end with the individual or vice versa. Some examples of workshop designs are in the final section of the handbook, in ***Designs of workshops***.

Within most of the sections dealing with the components of racism and its results, there are a number of approaches and activities that you can choose from. All facilitators are encouraged to alter the design to suit their own style of facilitation and to build on the material.

Contextualizing racism historically

What is this section about?

This section provides a brief background to the information that is being learned and discussed. In most workshops it is difficult to schedule as much time for history/context as interest usually demands. A specific workshop could be designed around the history and context in which racism has developed.

Objectives:

- to provide a context in which to view all information received in the workshop on racism;
- to set personal histories of participants in a wider sense of history;
- to make clear that it is not any one person's fault that racism exists; rather, racism is one part of the power structures of society.

How can you do this?

- Information can be presented and discussed, brainstormed, discussed in small groups, or role-played by small groups;
- by encouraging each participant to be part of the discussion (to do this you could have each participant write one response to a question, so that each person would be prepared to talk);
- information can be given to participants for preparation before the workshop.

Time:

Ideally, a minimum of 1 hour.

Note to facilitators:

There are many ways to approach this topic and different groups may have different interests.

Some participants will prefer to remain with a discussion of historical theory rather than work on personal responses to racism.

Usually some participants have strong views on history/origins and tend to dominate in small and large groups. If you think this may happen, choose ways that support everyone to participate.

It is obviously so vast a discussion that only a small amount of information can be presented here.

Any approach to discussing the history of racism that is left out is not a judgement against it. What is offered here provides a basis from which you can build information.
Read as widely as possible to develop your own store of information in order to facilitate this section.

Instructions to facilitators:
Give an understanding of the use of the idea of "race".

The word "race" can be put in inverted commas/"-" to show that it is a created idea.

The following idea [concept] of "**race**" is used in the workshop.

> THERE IS ONLY ONE RACE AND THAT IS THE HUMAN RACE. THE IDEA OF DIFFERENT RACES IS A SOCIALLY CONSTRUCTED OR CREATED IDEA. THERE ARE EXTERNAL, VISUAL DIFFERENCES, SUCH AS HAIR TEXTURE, BUT THERE ARE NO DIFFERENCES IN THE WAY PEOPLE DEVELOP BASED ON "RACIAL" CATEGORIES.

Stimulate discussion in the direction you think most appropriate.

You may present some guiding questions:

"What are the origins of racism in South Africa and elsewhere?"

"How is/was racism perpetuated/maintained in countries colonized by Europe?"

"What informs and supports racism?"

In receiving feedback, share any of the following or other information that addresses the questions.

Guide to discussion :
These are very abbreviated notes taken from a reference credited at the end of this section. There are also some comments marked "Notes".

Following the word and idea of "race" through European history:

In seeking answers about the differences between humans and cultures, Europeans assumed that they were "normal" and therefore superior.

The word "race" is first recorded in 1508 in a poem by a Scot.

"Race" as lineage

The Christian Bible was used for direction in trying to explain differences in people's skin colour.

A person's "race" was therefore seen as/classified by the **lineage**/bloodline/heritage that a person was identified with, e.g. a person being from the house of David.

It was thought that "black" people were descendants of individuals who were said to be punished by God by being marked with a "different" skin colour.

Categorizing people

There was a sense that animals and humans were joined through a chain of progressive development.

Johann F. Brumenbach (1752 - 1830) created 5 categories; **Caucasian, Mongolian, Ethiopian, American, Malayan** and thought they were of the same species, but different.

Contact with people from the Pacific Islands resulted in the idea of a "Noble Savage", which meant that all humans are naturally good.

Africans were excluded from the "Noble Savage" label as they were considered by Europeans as not being capable of **developing wealth** from their land.

Note: this subjective/personal judgement is important as it is still a bias expressed by people who do not see cultural choices of land use as valid or acceptable.

"Race" as type

By the beginning of the 19th century, the idea of "race" as type was put forward.

The idea stemmed from an awareness of **how people looked and their cultural practices**.

This caused theorists to see "**race**" as **depending** on the **person's type**, i.e. skin colour, hair, culture.

An **assumption** developed that there was a **link between how people looked and their mental ability.**

It was based on the so-called **scientific comparison of** measurements of **features** of groups considered different, e.g. "Caucasian" brains were found to be larger than "Negroid" brains, which was mistaken for a sign of greater advancement/intelligence. (Besides the whole "scientific method" being flawed, there is evidence that smaller "Caucasian" brains were left out of the experiments where this was concluded.)

In such tests "Caucasians" were said to be "least perfect" in areas of seeing, smelling, hearing, and memory. "Negroes" were more perfect and animals the most perfect.

Continuing the idea of a Great Chain of Being, Negroes were placed closer to apes than Europeans, despite finding that "Negroes" were "more perfect" physically and in memory.

North American "white" theorists used the same thought system as Europeans with a particular **interest in what it meant for slavery**.

American theorists believed from their observation of slaves from Africa, that people from different climates **survive best in their own environment.**

This led to thinking that people developed into **different types** because they had to **adapt to a specific climate and environment.**

From the idea that "race" is type, there was a conclusion that there are **three types: white, yellow and black**.

Note: **With an emphasis on physical differences, there was a shift toward more discrimination by Europeans,** particularly toward those who were least like themselves physically.

Note: These ideas were developed and accepted in European and Western thought-systems and perpetuated though their education and intellectual disciplines. The ideas were not contested, as "black" people were generally not part of those systems.

"Race" as subspecies

First we will **define** a **species** to be a group of individual members of any animal or plant that share a common name and attributes/features.

Different branches **within** one species can successfully have offspring/descendants e.g. dogs are one species, but dogs of different breeds can successfully produce offspring.

From the many works of Charles Darwin (1809 - 1873), who wrote the book On the Origin of Natural Selection or the Preservation of Favoured Races in the Struggle for Life (1859) **subspecies** were considered as isolated groups and there was said to be no evidence that the mating of two subspecies could successfully produce descendants.

This thought was applied to **human groups that had been isolated physically from each other**, e.g. "black" people in Africa and "white" people in Europe.

From this it was implied that people of differing skin colours were **not equally human**.

A further interpretation of Darwin's work was that there was a belief that the **fittest of human groups would survive over less fit groups**.

Putting this together with the theory about brain size, it was assumed that "Caucasians" would automatically survive over other "racial" groups.

Note: Europeans saw themselves as more advanced and developed than other people and they used this belief to justify that they had a right to exploit/misuse other groups through colonization.

"Race" as status

Status is used to mean **social position/rank in society.**

"Race" as status is an idea that comes out of psychological information.

During the 20th century, John Dollard of the USA theorized that prejudice was practised by "white" people in the southern USA as a means of accommodating their emotional needs.

That is, by creating a higher **status** for themselves over "black" people, they could **protect and further their own sense of superiority**.

This belief therefore **contradicted previous thought that "white" people were by nature prejudiced** and superior to other defined groups.

Dollard recognized that "white" people socially and physically forced "Negro" people into submission and in doing so, **gained**:

- **economically** e.g. "black" people not being able to organize their labour;
- **sexually** ("white" men gaining access to "black" women);
- **prestige** - e.g. having "black" people be humble, serve, know their "place" without instruction.

Note: Recognizing that" race" discrimination was based on status, did not change the basic idea of separate "races".

"Race" as class

Some people believe that **"race" discrimination is a result of the capitalist system** (where one "class"/group of owners uses resources and the labour of a working "class"/group to build capital/personal wealth).

This **correlation between "races" and class** is part of **a Marxist** analysis.

In countries such as South Africa and the United States of America, the above thought can be argued to be in practice as "white" people are mostly the owners, have assumed control over resources and have benefited economically and politically by the labour of "black" people.

Others say there is **no clear evidence of** this **association**, e.g. in Brazil it is said that there is no correlation between "race" and class.

In situations such as the 1921 Miners' Strike in South Africa, where "white" labourers went on strike to force higher wages in comparison to "black" labourers doing the same work, the analysis has been put forward that the strike was not "race" based, but for economic protection for "white" labourers. As the owners of the mines would usually choose the cheaper labourers, the "white" workers became threatened economically and went on strike so as to split the labour force on "race" lines to their economic advantage. Supporters of the strike said the "white" labourers were not against "black" labourers in a discriminatory sense, they were just protecting their interests.

Such issues and examples are part of ongoing debates about the relationship between "race" and "class".

Reference: The above information is a very brief summary taken from:
Banton, Michael (1987) Racial Theories, Cambridge University Press, Cambridge, England.

Discussion guide:
Some possible responses to the question:

"How is/was racism perpetuated/maintained in countries colonized by Europeans?"

Underlying all of the following are exploitation/misuse and control of resources and people for political and economic gain.

Some examples of institutions and organizations that have systematically practised "racial" discrimination:

Religion:
- It was a popular Christian theory that people became darker skinned than Europeans because of being punished by God.
- Christian language and art images present light as good and dark as evil or Satan-related.
- In South Africa European-based Christian churches have all historically been part of the apartheid system and actively discriminated on the basis of "race", e.g. many missionaries perpetuated divisions.

Government departments: such as
- **education**
  - forced separate schools in South Africa;
  - text books are racist, Eurocentric;
  - some schools teach belief systems that support "white" people to keep control;
- **legal**
  - in South Africa there are different laws for each defined "racial" group;
  - law is applied differently to "race" groups;
- **political**
  - withholding and withdrawing vote in South Africa;

privilege based on "race" classification.

Some examples of disciplines:

Psychology

- creates tests that are culturally Euro-American biased and assume results reflect intelligence;
- most of the people practising this discipline are "white" and therefore the analytical framework used is biased through their experience and world view;
- much research is biased toward assuming "white" superiority.

Anthropology

- treated people of colour as specimens e.g. measuring heads to test intelligence;
- objectifies "black" people/people of colour e.g. describing "habits of **the** Xhosa";
- uses Eurocentric ways to analyse/reason out people of colours' social, political systems.

Some examples of practices:

Establishing artificial categories of humans

- **creating** major categories of "races" and stereotyping them e.g. Mongoloid, Negroid;
- in South Africa, creating further "race" barriers e.g. "coloured", and then **labelling** people officially.

European colonialism

- was based on an assumption of superiority which "gave" the **right to take land** from people of colour;
- practised **cultural racism** by assuming other cultures were less valid and imposed European systems;
- saw some people of colour as **sub-human**;
- **equating technological development** with their definition of "**civilization**".

Slavery

- where humans were used as **items of trade**;
- showed complete **disregard for human life** from selected groups;
- ongoing **denial of** the seriousness of **damage** done **to descendants** of slaves from African and South Asian societies.

Darwinism

- the idea of "survival of the fittest" **supported the behaviour** of Europeans who used the theory **to exploit** people from other continents, who were considered inferior and therefore less fit.

Media

- portrayal of "black" people negatively and with a positive bias toward European cultures, e.g. "black" people often referred to as "mobs" and the term "black on black violence" without use of similar language being applied to violence between "white" people.

Language

- in English there are many words that have their origin in a racist idea or practice; participants are encouraged to be critical of the terms used in everyday speech.

Heritage

What is this section about?
An objective of workshops on Challenging Racism is to encourage people not to act from positions of inferiority or superiority. This can be done by exploring heritage/family origins, as this is one of the tools of oppression and a potential source of strength.

When a group's culture has been heavily linked to the idea of "race" and the group has experienced racism, its culture and heritage is known not to be respected by the dominant group. By accessing information on heritage, it is possible to make it part of a process of turning negative "race" messages to positive images that are linked to pride of heritage.
All people who have been systematically "racially" oppressed have learned to believe some of the misinformation told about themselves by the dominant group. Most often this results in a sense of shame, shyness and inferiority. Counteracting this information means not being ashamed of one's origins, cultural practices and language, but rather enjoying self-respect and finding strength in one's heritage.

People with European heritage may be uncomfortable and embarrassed with their unwanted privilege and control to the point of being ashamed of being "white". Contradicting these feelings means accepting the right to be proud of a European origin without taking on the guilt of all the oppressive wrongs practised, and building on aspects that are positive. While not being responsible for a system of "race" discrimination, responsibility needs to be taken to work against racism.

Objectives:
- to define terms and concepts that are being used;
- to appreciate that we are from the same or different heritages which carry cultures;
- to respect and value differences;
- to support participants to have pride in their background;
- to learn the connection between names, heritage and oppression;
- to learn that a group that is culturally varied is strengthened through wider experience and not necessarily weakened by divisions.

What is your task?

- To have participants share as much information as they choose on their personal heritage.
- To support participants to make links between identity, names, heritage and oppression in order to gain strength.

How can you do this?

- by having each participant briefly sharing answers to three questions (detailed below);
- through modelling, by sharing your name and a brief history of your heritage.

Time:

Approximately 3 minutes per participant and time for discussion.

Note to facilitators:

In some cultures names are very significant. Within a wider context of South African society they are also important. People who assume that their culture is the norm [common standard], also assume that their traditional names are the norm and usually find little significance in them.

People who have had their culture invalidated through cultural racism, at times acquire names that reflect the ruling norm in order to be accepted. The information learned by/through this is that one's own names and culture are unimportant and invalid within society as a whole.

This is further made worse by a common attitude by the dominant group that people from other cultures who use their traditional names have "difficult" names; they therefore do not learn them, use them incorrectly, or rename the person. As our names reflect our identity, not acknowledging someone's name is a means of rejecting the person and her/his identity.

People who come from the dominant group need to be aware of the significance of their actions in denying someone's identity. Acknowledging the importance of names is therefore a crucial link between racism and pride, no matter what culture we are from.

Participants from the "racially" dominated group attending the workshop can be asked if they are satisfied with the name they are presently being known by and if not, to say what they would prefer. Make a new name tag with the change and ask all workshop participants to use the preferred name(s). This can be validating.

Instructions to facilitators:
State objectives and share the **intent** as stated in note to facilitators:

If possible, keep the group together but if it is very large, divide it between facilitators or have participants work in fours;

Model by answering the three questions listed below in the amount of time you would like each participant to use;

If you have the facility, ask each participant to write their full name on a display, include nick-names if they choose, and also any name changes, (if participants cannot or do not want to write, ask who should write on their behalf).

Address the following questions one after another:

"What is your full name and where has it come from?"
Has it any special meaning for you or your family?

"What is your heritage as known?"
If adopted, you can discuss birth or adopted family.

"How do you identify yourself?"

If you have divided the group into smaller groups, get into the large group for feedback and hold a discussion.
The discussion will be guided by the interest of the group, but any of the following sections can be used or emphasized.
The following notes are addressed to participants:

Guide to discussion:

1. Historical context

Part of the belief of superiority that was brought by colonists to South Africa, was the assumption that their cultures were the norm/common standard and that indigenous people's cultures were "primitive" and therefore judged to be lacking. This view was so ingrained, that for centuries most European descendants found little value in indigenous groups' cultures. Not much attempt was made to know cultures or individuals except from an anthropological viewpoint where people were objectified and exoticized. Within this setting, "black" peoples' identities were ignored, and through slavery, often lost.

2. Unlearning racism/ oppression

It is difficult to fight an oppression like racism if you do not feel good about who you are.

If you have a **sense of pride** and feel strongly about your heritage, gender, class, sexual preference, body size, and language, you will be less likely to want to put others down for who they are.

Acting from a sense of **shame or guilt blocks communication** and your **ability** to achieve what you want.

No person should be made to feel shame or guilt about her/his heritage or **the circumstances that she/he was born into.**

Feelings of guilt for being born into the dominant group, and shame for being born into the dominated group, are signs of **distress patterns** in your life due to **power imbalances. These serve no use unless you use them as a force for growth** and **change**.

3. Names

Note to facilitators:
In doing this activity people may say there was no importance attached to their names and they were bored doing the activity. Use this information to make points from ***notes to facilitators*** p.56 and the following.
Encourage participants to feel the right to use their preferred names.

Guide to discussion:
The closer your name is to the traditional names of the dominant group, the less distress/discomfort you usually feel when in a "mixed racial" group.

If you are from the dominant group, by **assuming** your name reflects the **norm**, you are also assuming that people who have names that reflect other cultures are not "the norm".

Dominated people change their names from traditional family names to something that is "easier" for the dominant group. In South Africa the expectation by the dominant group of **this practice is a form of racism**.

Not to accept someone's name is a way of **not validating her/him as a person**. It is **part of the racist power structure to have people uncomfortable** about their names so that they know that they are considered "different".

4. Identity

Note to facilitators:
Encourage participants to find out about heritage and claim it with pride.

Guide to discussion:
Only you can define yourself correctly.

It is **difficult** to **fix a label to yourself** as you are always changing. It is **inappropriate to label others.**

You are free to claim 100% of all your ancestral heritage, i.e. claim **all** that all your ancestor's cultural heritages have to offer.

5. Valuing Culture

Cultures are not static - they change with changing conditions.

There is **value** and enjoyment in **diversity**.

No one culture is better than another.

It is essential to feel positive about your own culture, and heritage but **not at the expense of others.**

There is **variety in what appears to be an homogenous/unmixed** group.

People **within a culture** may or may not **share similar values, and therefore individuals or groups cannot be stereotyped.**

All groups based on heritage **can be called "ethnic"** e.g. English and Irish are ethnic groups.

The trend of **only seeing "others" as belonging to "ethnic groups"** is part of **assuming dominance to label others.**

It is **not useful** for people to see people from unfamiliar cultures as exotic and as specimens (at times "white" anthropologists, especially, have done this).

It is common for people in the dominated group to be questioned about themselves rather than getting a chance to share and form **mutual friendships**.

One theory of how racism works

What is this section about?

This is the full description of the theory that has been chosen to explain How Racism Works.

Objective:

- To give one explanation of how racism works so that participants can see how a cycle of racism is maintained and how it can be broken.

What is your task?

To use the accompanying diagram and notes to give an overall picture that pulls together all the activities in this section so that participants can see how all the parts work together.

How can you do this?

Before you begin the activities, you can give a brief overview of the diagram and/or as you complete each part that contributes towards the explanation on how racism works, you can add it to a display so that when you have finished all the activities, the diagram will be complete.

After the activities are complete you can wrap-up the whole section by reviewing all the parts while using the diagram.

Note to facilitators:

On guiding the workshop:

If you give even a very brief overview of the direction in which you are guiding the workshop, it helps participants to have a sense of direction.

Without this, the activities may seem to happen without seeming to connect to each other.

One place where direction can be given, is during the time that you go over the day's programme.

By the time you have completed discussion on all the components, you will have the information for both the dominated and dominant groups.

The information on internalized racism and domination are separated in the diagram as they are **responses to our environments**. They are included in the diagram because they complete the cycles of racism and oppression.

When you have completed the ***Internalized racism/dominance*** sections, revisit the diagram and clarify the roles they play in the cycles.

Keep in mind that this is an **explanation that is not static.**

A suggestion on how to facilitate the components of racism and oppression:
At the outset of your facilitation, clarify the **language** that will be used for the two groups that are interacting e.g. dominant group/dominated group
e.g. oppressor/oppressed (which can be problematic)
in-group/out-group
non-target/target

(The term **target** means that some people have negative treatment systematically aimed at them based on the perceived belief or reality that they belong to a defined group.)

The two cycles of the two groups do not mirror each other.

The non-target cycle is a **complete pattern of behaviour** where parts (components) are **added** to each other to form a cycle of behaviour i.e. **attitudes,** and **dominant group power together with ideology of superiority = "racial" discrimination or racism,** which causes a self-maintaining cycle.

The target group deals with both:
a) a **pattern of behaviour** i.e. attitudes and individual power = racial discrimination, and;
b) a **response to oppression**, i.e. as a **result** of internalizing the racism received, racism is unconsciously self-maintained [self-perpetuated].

On power:
Understanding the role of **power** is a crucial element in this explanation.

The **non-target** members have an individual ability to act, but those actions are **backed by institutional power**, which is held by their own dominant

group, thus all acts of negative discrimination are supported and are **more than single** acts of discrimination, they are acts of racism.

The **target group** have the power to act **individually** and their acts of discrimination do not carry the weight of institutional power.

If the target group caucuses or forms a group to fight the oppression, they would be **breaking the cycle** of oppression e.g. unions breaking class barriers.

The power difference is that people in the target group **are not able to practise the oppression in reverse** toward the non-target group because they do not have institutional backing.

General information to reinforce:
Racism should be challenged because it is offensive to you, not because you want to be kind to the target group.

Participants are not responsible for having learned forms of oppression but can take responsibility to challenge and change their own negative behaviour.

Participants can be encouraged to state where they believe they could break the cycles of racism and give examples of how they would do it.

Summary on how racism fits into a Cycle of Oppression

Attitudes

and

Dominant Group Power
(therefore institutional power)

together with

Ideology of Superiority

these two are interdependent

results in

"Racial" Discrimination or Racism

- **Attitudes** operate at a **individual level** and are part of **thought**.
- **Discrimination** is practised at both an **individual and group level,** and is part of **behaviour.**
- **Power** operates on an individual and a **group level**.
- **Ideology** is learned and maintained through a **community or societal level.**

As the dominant group internalizes the right to dominate, the cycle becomes self-maintaining.

For the diagram of Cycles of Oppression, see page 144

Acknowledgements:
The idea of Liberation Theory: Ms. Ricky Serova-Marcuse, USA. Organisational and Social Development Consultants, England.

Some possible implications of the above theory:

This explanation has been used so that people can identify as participants in the parts that make up racism, assess their thoughts and actions and choose to make changes. The broader question arises as to whether this analysis will hold any credibility in a changing South Africa, or with regard to discrimination between two groups who both presently belong to the target-group.

If the majority of the South African government is made up of "black" people and hold control over institutions in the next decade, it is highly unlikely that the ideology of "white" superiority will change. Many "black" people will still measure themselves, education, and employment by the standards of the Western world. The legacy of "white" racism is therefore likely to persist and "reverse racism", not be possible to be a practice. Seeing this situation against the background of the rest of the Western world where "white" racism is practised, is valuable. This information is put forward based on what has happened in countries like Jamaica, once the government is controlled by a majority of "black" people and where the majority of the people are "black".

This means that the negative discriminatory actions of all "black" people against other "black" or "white" people, are not acts of racism but of "racial" discrimination. To labour a point, "black" people, even if in political power, will need control over resources **and** to dominate through a pervasive ideology of "black" superiority that is self-sustaining, in order to practise racism.

Attitudes

What is this section about?

In order to understand how racism and other forms of oppression are maintained, it is useful to know the role which attitudes play.

Objectives:

To explain:

- that there are four main attitudes related to racism;
- how attitudes are acquired;
- the role which attitudes play in how racism works;
- that changing attitudes can be the **first personal step** toward unlearning oppressive behaviour.

How can you do this?

To show how everyone holds attitudes, you can use the activity *A Fresh Start* outlined below or use some other activity that experientially demonstrates information about attitudes.

Before or after the activity, write on display the four types of attitudes, i.e. assumptions, stereotypes, prejudgments and values, and define them, giving examples and asking participants for examples from their experience. The definitions are on the next page.

See the diagram of ***Cycles of Oppression*** for how the display may finally appear.

HAND-OUT

Definitions of four types of attitudes

ASSUMPTIONS: TO BELIEVE INFORMATION IS ACCURATE WITHOUT PROOF, E.G. TO BELIEVE THAT A POLITICAL LEADER IS HONEST BECAUSE SHE/HE IS IN A POSITION OF CONTROL.

PREJUDGEMENT/PREJUDICE: TO HOLD AN UNFAVOURABLE OR FAVOURABLE FEELING OR OPINION ABOUT PERSON(S) OR ACTIONS BEFORE HAVING KNOWLEDGE OR REASON TO DO SO, E.G. TO DECIDE THAT A PERSON FROM A DIFFERENT CULTURAL GROUP WILL NOT BE FRIENDLY.

STEREOTYPE: TO BELIEVE THAT PEOPLE WHO APPEAR PHYSICALLY OR EXTERNALLY SIMILAR, (E.G. IN DRESS OR SKIN COLOUR) OR BELONG TO AN IDENTIFIABLE GROUP, ALL SHARE BEHAVIOURAL CHARACTERISTICS AND BELIEFS, E.G. TO BELIEVE THAT ALL "BLACK" PEOPLE ARE POLITICAL ACTIVISTS.

VALUES: TO HOLD ETHICAL AND MORAL STANDARDS BY WHICH ALL ELSE IS EVALUATED, E.G. TO BELIEVE THAT ALL PEOPLE SHOULD HAVE ACCESS TO REPRESENTATION IN GOVERNMENT.

The four types of attitudes are not necessarily interdependent.

A Fresh Start

Objectives:

- to teach that there are different types of attitudes;
- to show how we all hold attitudes about others;
- to clarify how attitudes are acquired;
- to encourage assessment of the usefulness of all attitudes and work toward change if appropriate;
- to demonstrate the role that attitudes play in how racism works.

Time:

Maximum 1 hour, minimum 30 minutes.

Note to facilitators:

With regard to the attitudes on the previous page; each one is more difficult to change than the one above it.

Some participants find it difficult to do this activity as they do not approve of the adjectives used in the list of people below, nor the idea of selecting people.

It is quite easy to incorporate any objections participants have into making points about attitudes.

This activity works best if you obtain information quickly from participants and have fun with it.

The activity is not meant to show participants up, nor to embarrass them; this can be avoided by stating that all people are socialized to hold attitudes, but that they need to be evaluated constantly.

How to guide activity:

Hand each participant a sheet - ***A Fresh Start*** (below).

The instructions on ***A Fresh Start*** ask participants to select eight people to go to an isolated island to start a new society, ask participants to take a few minutes to follow instructions on their own.

Divide the large group into small groups of four.

Ask each group to try **to reach consensus** on which 8 people they will take.

Return to larger group for report-back.

Go through list of candidates from 1 - 15 and ask for groups' responses by indication of hands.

It is not necessary to get each group's verbal response to every candidate, but try to ensure that all groups respond for an equal number of times.

Throughout the responses, ask why decisions were made e.g. why did you take (or not take) the barman? What role would the barman play?

As responses are given, have the co-facilitator write up on display columns with values, assumptions and stereotypes that are expressed.

While taking care that participants are not intentionally embarrassed, discuss some of the attitudes that arose, and point out information that may help participants to be aware of their attitudes e.g. if the majority of farmers were assumed to be male.

Tasks for facilitators while participants respond:
If there are two facilitators, one can ask for responses, the other can note the responses in writing.

The facilitator who is writing will:

- display three columns without headings;
- as participants give their responses, in the columns note any **assumptions, stereotypes and values** that are expressed;
- make a private list of attitudes, prejudices, stereotypes and values so that you remember responses that may be useful in demonstrating attitudes e.g. sometimes sexist remarks are made that do not accurately fit under the display columns;

When you have all the responses, head the displayed columns with their titles so participants can recognize and facilitators can use the information to illustrate points about attitudes.

What follows are:
A list of examples of candidates who may make a fresh start
Some information on the candidates that can be shared
Some discussion points on attitudes

A FRESH START

It has been decided to send a group of people to an island where there are no people. They will live there with no outside contact for the next 50 years. They will create a new society.
Choose 8 of the following people to go to the island.

1.Zulu doctor

2.Barman

3.Old woman

4.Maize farmer

5.Gay nurse

6. Disabled bank clerk

7. Ex-beauty queen

8. N.G. minister

9. Political activist

10.Pregnant school teacher

11.Homeless 16 year-old newspaper vendor

12.Army veteran

13. Unemployed "Black" teenager

14. Farm labourer

15. Jazz musician

(Adapted from O.S.D.C. Model)

Information on candidates:

1. Zulu doctor: It is not stated whether the doctor is a herbal or Western medical doctor. One or the other is often **assumed.**

2. Barman: Of all the candidates, only the barman is clearly defined as a man. If he is not taken, there may not be a man on the island.

3. Old woman: The **value** placed on age and youth is often expressed. Some **assume** old people must be wise, useful.

4. Maize farmer: **Stereotypes** of farmers often discount that most of the world's maize farmers are "black" women.

5. Gay nurse: "Gay" may refer to a woman or a man. **Prejudice** is sometimes expressed against gay people in the form of **assuming** they are AIDS carriers. Lesbians are least likely to all be AIDS carriers of all sexually active population groups.

6. Disabled bank clerk: **Value** of people who are differently-abled is often expressed. They are also sometimes **stereotyped** as being in wheelchairs. Some disabilities are invisible.

7. Ex-beauty queen: The **value** of women's appearance is often tied to sexism, where a woman is only valued as an attractive or decorative object. It is not stated how old the beauty queen is now. Some people **assume** beauty and youth go together.

8. N.G. minister: Inclusion of a person who holds views on a specific religion, often reflects the **values** learned from society. Exclusion may reflect **prejudice** if all N. G. ministers are **stereotyped** as negative.

9. Political activist : May show **value** for **or prejudice** against political organization or **stereotype** political activists.

10. Pregnant school teacher: Inclusion may show **value** for new life and learning or **assume** all teachers are equally good.

11. Homeless 16 year-old newspaper vendor: Both **value** for and **prejudice** against someone who is homeless may be expressed. Some **assumptions** about people who are homeless are expressed in victim-blaming.

12. Army veteran: May bring out **assumptions** that army veterans are male.

13. Unemployed "black" teenager: May express **value** for youth and positive **prejudice** in providing an unemployed person with an opportunity.

14. Farm labourer: Age, "race" and skill are at times **assumed**.

15. Jazz musician: Is usually positively **stereotyped.**

Source: Activity, ***A Fresh Start***, adapted from Organisation and Social Development Consultants, England.

Wrap-up or points to make on attitudes:

- We need to have attitudes about others in order to create order in our thought processes.
- Our attitudes were learned from **experience**, i.e. from what happened to us and what was practised around us, and what we were **taught**, or told to think.
- Often the attitudes we learned from adults as children were instances of **misinformation**.
- Information maybe further believed (reinforced) by other adults of the same group, e.g. we may hear a "racial" stereotype at home, and also hear it in a neighbour's home.
- **Stereotyping**, even "**positively**", can be hurtful to others, as they may feel they have to live up to a standard that is not theirs.
- **Values** can be **positive or negative**. We need to guard against imposing our values on others.
- Our attitudes can be part of our way of **protecting ourselves**, e.g. stereotyping our own group only positively, e.g. assuming all the people from a group we belong to are honest.
- When negative attitudes are expressed verbally or non-verbally, they can have a **controlling** effect on behaviour, e.g. if, based on a "racial" stereotyping, someone assumes we will talk a lot at a meeting, we may silence ourselves.
- If we find ourselves clinging to **useless or hurtful attitudes, assess why** this is so.
- Assess whether a particular attitude we hold gives some **benefit** to us or a group we belong to; **e.g.** by labelling homeless people as "squatters" and stereotyping them negatively, is there benefit in not taking responsibility for change in housing? **e.g.** by assuming all rich people in large houses do not care about homeless people, is there a benefit to excluding their opinions on urban development?
- We need to **evaluate** our attitudes to see that they are not hurtful to others.

- If we catch ourselves holding an oppressive attitude, **imagine constructive ways to reorder our thoughts and language** so that they are not hurtful to others.

- By changing attitudes only, we will not stop racism but by changing hurtful attitudes, we will be taking a **first step toward unlearning oppressive behaviour.**

- It is important to see people as **individuals**.

Personal power

What is this section about?
There are two sections on power: individual or personal power, and dominant group power. Here the power of one person is dealt with.

Objectives:
To explain:
- what personal power is;
- how personal power can be used to discriminate;
- how personal power fits into the cycle of oppression.

How can you do this?
You can define personal power and discuss its use, giving and/or getting examples.

Note to facilitators:
There is debate as to whether people in the dominant group can use personal power with regard to negative discrimination. Because their negative acts of discrimination are supported by dominant group power and a ruling ideology, their acts could be said to be an ...**ism.** A discussion on this issue could be held.

At this point you can refer to or add **personal power** to the display under **attitudes** with the aim of explaining that:

ATTITUDES AND **PERSONAL POWER** CAN RESULT IN ("RACIAL") DISCRIMINATION.

This section need take very little time.

Here are two **definitions**:

> PERSONAL POWER: IS THE ABILITY OF A PERSON TO ACT, OR IS WHAT ONE PERSON CAN REALIZE THROUGH THEIR BEHAVIOUR.

Example:
If any person holds the assumption that you will be boring, they can **use their personal power** and **act** to exclude you from an event.

Discrimination

What is this section about?
This section explains the four types of discrimination. They are **attitudes** being acted upon. All forms of discrimination can be linked to each other.

Objectives:
To explain:
- what discrimination is;
- different types of discrimination;
- who is discriminated against and who discriminates;
  the connection between discrimination and privilege.

How can you do this?
1. By using a very effective activity called the ***Target Group.***

2. By asking the question ***Who gets discriminated against?***

3. By demonstrating who receives privileges by using the ***Token Game.***

4. By linking forms of oppression and then exploring the benefits for the dominant groups.

5. By teaching concepts to do with discrimination.

6. Showing ***Videos*** on TV ***Advertisements.***

(Numbers 3 and 6 can be used in support of either 1 or 2.)

Note to facilitators:
Either before or after the experiential activity and discussion, you can refer to the display on how racism works or add **discrimination** to the display.

Relating to the dominated group -

ATTITUDES AND PERSONAL POWER RESULT IN **DISCRIMINATION**

At that time you can also explain the **four types of discrimination** (see boxed information below).

As dealing with discrimination is emotionally difficult, it is useful to **co-counsel** after the section is completed.

A definition and types of discrimination are included when facilitating all experiential activities.

The following **definition** can be used.

> **DISCRIMINATION** IS THE ACTING OUT OF POSITIVE OR NEGATIVE ATTITUDES, WHICH RESPECTIVELY EITHER ADVANTAGES OR UNFAIRLY DISADVANTAGES A PERSON OR GROUP.

> **Types of discrimination and examples**:
>
> Any group that is systematically discriminated against can be substituted in the following examples.
>
> **DIRECT:** - e.g. owner has a flat available but will not rent to couple because they are gay.
>
> **INDIRECT:** - e.g. owner still has flat to rent but says that it has just been rented to avoid gays.
>
> **UNAWARE :** - e.g. owner has a flat but says he only wants a conventionally married couple.
>
> **INACTION**: - e.g. a son of the owner hears and recognizes the discrimination against gays but does nothing about it.

Target Group

Objectives:

- to teach what discrimination is:
- to show who is affected by discrimination and who practises it;
- to support participants to be aware of when they are potentially in an oppressor position.

Note to facilitators:
You will be calling out a number of categories of groups which have been discriminated against, and participants are going to indicate whether they fit into them by crossing the room/space.
As all participants are to stand in a clear space you may have to arrange the space ahead of time.
If the group is very large, participants can stay seated and raise their hands, but this is less effective.
You will stand at the edge in the middle of the space so that participants move from your right to your left.
You will notice that participants express embarrassment at the mention of some issues. Note for discussion.
It is easier to give the initial instructions while participants are still seated.
Co-counselling at the end of the activity will support participants in dealing with resultant emotions.

It is essential that participants know that they have a choice to indicate whether they belong in a category or not, so that they can feel safe.

Instructions to participants:
Addressed to participants:
This activity exposes intimate knowledge about you.

Do not share what you do not want others to know about you – there is no need to, you will not be lying.

If you choose not to move to the left, think about why and feel what it is like in that position.

All stand on right side of me in clear space.

I am going to call out a category of people.

All people belonging to that category are to move to the left of me - if seated, raise hand.

When the next category is called, if you don't belong in it, return to the right.

If you are **unsure** as to whether you belong to a category, go with the predominant **feeling**, absolute accuracy does not matter.

The exercise works better if there is no talking.

Alter or leave out categories to suit particular groups

Read list slowly so participants are aware of feelings

MOVE TO THE LEFT
if you/your

are from a "working class" family

are over __ years of age

parents did not go to university

are not Christian

are defined as "black"
or a person of colour

are a Jew

are visibly or invisibly disabled
(differently-abled) or live with chronic pain

are a survivor of sexual or
physical abuse

lesbian, gay or bisexual

live in a rural area

have been called "fat"

are a child of alcoholic or
drug dependent adults

are yourself a single parent

under ___ age

were fostered or adopted

use Afrikaans as a first language

are a woman

Example of questions that can be asked to lead discussion

"How did it feel to be moving to left?"

"How did it feel to stay on the right?"

"Why do you think some people might choose to stay on the right"

"Why was there laughter about some categories?"

Guide to discussion:
On possibly difficult issues such as sexual assault and homosexuality, discussion can be generated by moving the emphasis away from the personal to a broader view, e.g. the general statistics of sexual assault for women in South Africa can be quoted: One woman is assaulted every 83 seconds. You can ask what feelings are associated with sexual assault and who is protected by assault survivors having feelings of shame and guilt and therefore staying silent.

In all situations where people are **silenced** through the discrimination they receive, the dominant person/group appears to be **benefiting**. Discuss how.

Make links between the **privilege** and **power** maintained by people in the dominant groups, by the use of their ability to effectively discriminate.

State the difference between **not having a choice** about being in the above categories which differs from discrimination against smokers, e.g, who do have a choice. (Some assumptions are being made on gays and single parents and religious beliefs.)

Introduce concept that people who are discriminated against are being **consciously or unconsciously targeted** for discrimination.

They are therefore in the **target group.**

People who are in a position to discriminate are in the non-target group

See **wrap-up** for general points that can be made on discrimination.

Who gets discriminated against?

Objective:

- To explain that all people are discriminated against and discriminate.

Time:

15 minutes for activity, but add for instruction and discussion.

Note to facilitators:

This is a quick brainstorm can be done on its own or with supporting activities.

How to guide activity:

Ask participants to brainstorm the question:

"Who gets discriminated against?"

Write up responses on display.

Participants will get to a point where it becomes obvious that everyone gets discriminated against.

A discussion can follow where:

- types of discrimination can be taught (give and ask for examples);
- points from the **wrap-up** can be included;
- the concepts of **target and non-target** groups can be taught.

General points or wrap-up on discrimination

- We **all have power to discriminate**.
- We all often move from being in the dominant group to being in the dominated group.
- **Discrimination** is the **acting out of attitudes** (i.e. the behaviour based on attitudes).
- Discrimination can be positive (e.g. Black Consciousness Movement which excludes "white" people in order to provide space for "black" people to be strengthened).
- **A supportive group formed on the basis of a form of an oppression** by the oppressed people is a positive way of overcoming domination.
- That **blaming the victims** of discrimination for their own oppression is a way of **avoiding responsibility** for change.
- There is usually **a benefit** for people who discriminate.
- **By taking a privilege at the expense of others you usually harm yourself** e.g. you may have a good job and a large house through excluding others, but your health may suffer from worrying about protecting vour job and house.
- Discrimination wastes human resources e.g. when being discriminated against we cannot always work at our maximum ability. If resources such as education, land, housing, medicine were more **equally accessible** and distributed, most citizens would be **in a position to contribute more,** (and thus also lessen the fear of loss for those in the dominants groups).
- There is a general feeling in society that there are a **limited number of resources** and that if you include others, you or your group may lose what you have.
- You can **legislate against** discrimination, which may force a behaviour change; attitudes, however, may stay the same.
- Try and be aware of when you are in a position to be oppressive and assess ways of avoiding the behaviour you are not comfortable with.

Token Game

Objectives:

- to actively demonstrate a way to share privilege;
- to sensitize participants to group participation.

Set-up time:

Approximately 15 minutes.

Note to facilitators:

In most workshops you will find that some people speak a lot more than others.
Usually this is based on how comfortable people feel in public places.
The comfort is most often linked to the amount of privilege people have been given in society.
This activity can be introduced at any time in a workshop and is a light way of encouraging quieter people to participate and those who speak easily to assess their participation.
There are a few categories outlined below but you may want to prepare others according to the activities of the participants.
If you choose not to use the ***Token Game***, you may want to explain it as a tool for participants to use in work places or meetings.

Instructions to facilitators:

You will distribute tokens (beans or cards) to all workshop participants according to privileges that they may hold (see table below).
Those with the least privileges will receive the most tokens which can be spent each time a participant speaks (e.g. by placing tokens in a basket).
This activity obviously works best during a discussion when participation is likely to be high.

ISSUE	ONE TOKEN	TWO TOKENS	THREE TOKENS
HOUSING:	OWN	RENT HOUSE/FLAT	RENT ROOM
TRANSPORTATION:	OWN CAR	ACCESS TO CAR	USE PUBLIC
PRIVACY:	OWN SPACE TO WORK	SHARE SPACE	NO SPACE
EDUCATION:	UNIVERSITY/ EQUIVALENT	MATRIC	NO MATRIC
INCOME:	OVER R4 000 PER MONTH	R1 - 4 OOO	LESS THAN R1 000

Add any other useful categories.

Source: Ms. Pethu Serote, CACE.

Videos

Objective:

- to demonstrate how widespread discrimination and racism are in society and in particular, in the media;
- to link the theory of racism with the practice.

Time:

1 hour.

Note to facilitators:

While preparing for the workshop, videotape various advertisements from TV that reflect racism and discrimination.

Try and get a cross-section of advertisements on e.g. women, standards of beauty, body image, "class", "race"- advertisements can also be accompanied by display of other media advertisements and images.

The videos can be used:

- to support information on discrimination;
- to link the theory of racism with the practice;
- to link personal views with political practice (e.g. one may choose to boycott products with discriminatory advertisements);
- to link discrimination with the ideology of superiority.
- The information on video **can be supported with a display of magazine and newspaper articles and advertisements**.

How to guide activity:

Run videos one at a time and hold discussion on each.

It is possible to display a list of questions or issues to aid the discussion.

Guide to discussion

- Look for assumptions, stereotypes, prejudice and values.
- Are dominant cultural values imposed on others?
- How/what norm is shown?
- Who is valued in society? e.g. "black" people who are Europeanized;

- Are there messages of inclusion and exclusion?
- Are groups accurately represented?
- Are people's real experiences being taken into account?
- Do images of "black" people encourage a positive self image?
- Does the language used further discrimination?
- Watch for images of light and dark which are usually connected to positive/good and negative/evil respectively.
- Pick up on messages that fit into ideology of superiority (if covered in workshop). What do the relationships between people reflect?
- Any relevant points from the ***Discrimination*** **wrap-up** section can be made here.

Ideology of superiority

What is this section about?

This section **explains** the **idea** of an ideology of superiority and how it is a central part of maintaining racism. It **operates together** with **dominant group power** to continue to uphold oppression. Only people in the dominant groups are able to practise their belief in an ideology of superiority as a group.

Objectives:

- to teach the concept of an ideology;
- to show the types of behaviour that can be used by
- people of the dominant group to reinforce an ideology of superiority;
- to see how an ideology of superiority fits into the practice of racism;
- to support participants to give up the practice of assuming superiority in areas of their lives where they fit into dominant groups.

What is your task?

- to define ideology;
- to clarify how an ideology is used to maintain dominant power relations;
- to explain how an ideology of superiority is part of the practice of racism;

- to encourage participants to recognize that it is essential to give up the **practice and acceptance** of an ideology of superiority **and the benefits from it** (i.e. having internalized their dominance) in order for racism to be removed from society;
- to include the next section of **dominant group power** with this section as they are interdependent.

How can you do this?

1. By using identifiable examples of ideological practices.

2. Through the use of a section of a video, ***A Class Divided***, **and/or** the use of media images (***TV advertisements*** or printed material) **and** doing group work where participants explore key questions.

3. By exploring the link between dominant group power and an ideology of superiority in maintaining control of institutions or a country.

Notes to facilitators:

See definitions in box on p. 89

At this point you are only dealing with what people in the dominant groups can practise as a group.

Again remember that **you are dealing with a system that explains how oppression works in broad terms and not every person in the dominant group agrees with the system but they do benefit from it**.

Co-counselling will be useful to participants after seeing the video.

An ideology of dominance cannot be effective on its own without the backing of an historically established **dominant group power**, which is held through control of institutions such as legal or educational institutions.

Another way to see the practice of an ideology of superiority, is that the dominant group has **internalized** their **dominance**.

You can use the same explanation for any form of oppression, so that if for example, the dominant group is "upper-middle class", the oppression will be classism.

Explain during this session how an ideology of superiority fits into how **racism is maintained**.

It can be seen how an ideology of superiority can perpetuate/**maintain itself**

i.e.

a sense of superiority
fed by
having enforced and maintained
dominant group power
through control of institutions
leads to
mistreatment of those who are considered "other" which generates
misinformation about both dominated and dominant groups which
justifies further belief in "racial" group superiority, exclusion and control.

Video:
A Class Divided

Objectives:

- to teach the concept of an ideology;
- to show the types of behaviour that can be used by people of the dominant group to reinforce an ideology of superiority;
- to see how an ideology of superiority fits into the practice of racism;
- to support participants to give up the practice of assuming superiority in areas of their lives where they fit into dominant groups.

Time:

Video: ***A Class Divided***: section on adults – 20 minutes
Total: Minimum of one hour.

Note to facilitators:

The USA film ***A Class Divided*** illustrates what tools can be used to establish an ideology of unequal power relations. For some people seeing this film is a very effective way of learning about ideology. For others, however, the ethics of the practice used in the film, block them from learning about ideology.

During the first part of the video tape children are divided into two groups based on their eye colour. Rules that encourage one group to discriminate against the other are enforced. An argument against this section of the video is that the children had no choice in participating and are not in a position to know if they have been fully debriefed from the exercise.

A similar division of a group is repeated with adults as subjects; their debriefing process is shown. While the ethics of performing such an exercise with anyone can be questioned, the adult demonstration clearly shows the participants coping with their experience.

The section very clearly illustrates both overt and covert methods that can be used to enforce a discriminatory system based on an underlying belief system.

The information that accompanies this activity that is addressed to participants can also be applied if you show TV or printed advertisements.

How to guide activity:
Do not state objectives, they can be discussed later.
Show ***A Class Divided.***
Divide the group into twos and have participants co-counsel on their personal **feelings** about the ***A Class Divided.***

In the large group or in smaller groups, ask participants to think about preset questions such as:

"How do you think participants in the video felt?"

"What *methods* did the facilitator use to demonstrate that brown-eyed people are superior?"

Use information obtained from participants together with information below to make points to reach objectives.

Give these instructions to participants:
Although not totally accurate, an ideology can be seen as a **belief system**. There are many ways of **defining** ideology, here are two.

> **IDEOLOGY**: IS A SYSTEM OF ECONOMIC, SOCIAL AND POLITICAL THOUGHT THAT REINFORCES ITSELF THROUGH A STANDARD OF MEASURE BASED ON THE VALUES BENEFITING A DEFINED GROUP OVER A LONG PERIOD OF TIME.
>
> **IDEOLOGY**: IN A RESTRICTED AND *CRITICAL* SENSE DERIVED FROM ITS MARXIST HERITAGE TO REFER TO WAYS IN WHICH MEANING (SIGNIFICATION) SERVES TO CREATE AND SUSTAIN POWER RELATIONS OF DOMINATION. DON FOSTER, On Racism: Virulent Mythologies and Fragile Threads, 1991

Although the definition used here states that ideologies maintain world views that support patterns of unequal relations, it is also possible to hold and create belief systems that aim at overcoming domination. It is debatable whether such belief systems could be seen as ideologies.

In part it is a task of Challenging Racism to work against ideologies that encourage unequal power relations.

Examples of ideologies:

A capitalist ideology states that a "class" of people have the right to own and control the labour market and over time, increase their wealth through the exploitation of the labour of workers.

An Afrikaner nationalist ideology holds a systematic view of a nation controlled by "white" Afrikaans-speaking people only. Their belief in "white" Afrikaner nationalism influences their way of experiencing all issues such as education, land use, language, employment and religion.

Some people believe in a **feminist ideology** which seeks to redress the unequal power relations between women and men that have systematically oppressed the majority of women. It can also be said that is not an ideology as it does not "create and sustain power relations of domination" (see boxed definition).

The role which ideology plays in racism:

Since colonialism, the dominant group have had **control over the social processes** and **institutions which groups have had to use to maintain themselves** within the systems of society.

The dominant group has in a **conscious and unconscious** way imposed what they value and how they prefer to do things on all others.

Because the dominant group also holds group power, their values have become the **standard by which all is measured**.

An automatic result of an ideology of superiority is cultural racism, where the dominant group has imposed their culture to the exclusion, marginalization and detriment of all others.

Some characteristics of an ideology of superiority:

- It **reinforces itself.**
- It is **pervasive** [or ingrained] - no one escapes the effects.
- It is established over a long time period.
- The **standard of measure** is based on the **values** of the dominant group e.g. relating to racism, higher value is placed on pale skin and fair, straight hair.
- The group practising an ideology places **meaning on all acts**, with their world view being considered the only correct view e.g. accents, dress, cultural practices, resistance to a particular form of oppression.
- Most major decisions in society are based on the belief that the dominant groups are superior, therefore what "white", able-bodied, heterosexual, "middle class", urban men think is correct, and is imposed on all others.
- The practice of an ideology of superiority is often **unconscious. It appears to be accepted by both target and non-target groups from childhood.**
- When an ideology of superiority is at work, the **dominated groups can generally/realistically never hope to fit in/be accepted**, no matter how much they copy the dominant groups - the ideology is meant to be exclusive.
- One way to look at the **practice** of an ideology of superiority is that the dominant group has **internalized their dominance,** which is in turn internalized by the dominated group.

Changes needed:

- In order to get rid of racism and all other forms of oppression, assumption and practice of the ideology of superiority would have to stop.
- Giving up the practice of acting superior is not to be done **for** "black" people or other oppressed groups - no one has the right to assume superiority in the first place.

How an ideology of superiority is established and reinforced

There are basically two distinct ways in which an ideology of superiority is established and continued.

1. Overtly or openly (often written) e.g.:

- pass laws that exclude people;
- construct all institutions based on "race" information;
- classify people according to heritage;
- consciously provide privilege for some and not others (access to land near a city);
- divide dominated groups from each other and from the dominant group (divide and rule);
- use symbols to discriminate (skin colour);
- enforce ideology consistently over a long period of time.

2. Subtly and hidden (usually unwritten) e.g.

- use humiliation to control behaviour;
- create a behaviour and then criticize and judge person for it (treat person as inferior and then criticize them for acting inferior);
- use value-laden language against dominated group;
- create facts from opinions;
- use sanctions against some;
- use information on dominated group against them;
- assume right to label people ("Coloured", "squatters");
- take particular information and generalize from it (if person forgets once, saying all people from that group are always forgetful);
- get dominated people to collude with you against other dominated people;
- encourage people to assimilate into dominant group;
- make exceptions for the privileged;
- scapegoat people.

Note to facilitators:
If you do not have videos, or prefer to lead a discussion group, you can use the following as a guide to setting questions that participants may discuss in small groups.

The information that you share during the feedback session will be the same as for the video ***A Class Divided.***

"What kinds of ideologies can you see operating in our society?"

"What are the main characteristics of an ideology?"

"How can an ideology be reinforced?"

"How would you go about establishing an belief system based on egalitarian ideas/a sense of equality"

Dominant group power

What is this section about?

If a group assumes it is superior to another perceived group, it does not necessarily have any control over that group. However, if it can also control all the institutions (social, political and economic organizations) that both groups must use, it will have control over the group that it assumes superiority over. To hold such power is to hold dominant group power. With regard to racism, it is "white" people's assumption of supremacy and power, that is being discussed.

Objectives:

Define types of power;

- differentiate between individual and dominant group power;
- assess where dominant group power lies in society;
- assess what roles individuals play in power structures;
- see the role that power plays in practice of discrimination and racism.

What is your task?

To explain the difference between **personal power and dominant group power.**

To explain the role dominant group power plays.

To support participants to understand the level of access they have to **dominant group power** through their association or inclusion in different groups who hold power based on e.g. gender or age.

How can you do this?

- through teaching the concepts while you are explaining ***How Racism works*** through discussion during a time set aside for ***Power;***
- by using the ***Power Flower*** activity (see below).

Note to facilitators:

When designing each workshop, you will make a decision as to whether you want to start with the individual and work toward the general structure of society, or vice versa; so you may choose to start the explanation of how racism works with dominant group power or ideology of superiority.

For an explanation on ***dominant group power*** see the section on discussion with participants in the activity, ***Power Flower***.

The explanation being put forward **does not describe a static/fixed process**, but rather changes. There are always power shifts in society that interrupt racism and prevent this process from working in a model way.

The information on dominant group power is sometimes difficult for people in the dominant groups to hear.

They may therefore need support so that they do not get emotionally stuck. The following points in bold may help you to support people in dominant groups.

The following information is addressed to people in the dominant "racial" group as if it is facilitated by a person from that group:

- **We are not responsible for racism, we inherited it.**
- **It is impossible to grow up in a racist society without learning to be racist. What matters is that responsibility is taken by the individual to work against societal conditioning and racism as presently experienced.**
- **While we may have learned acts of racism, we have a choice not to act in racist ways.**
- **Once we can admit that we must have learned to be racist but are not responsible for having learned it, our way is most often cleared to do something practical against racism.**
- **Holding guilty feelings about racism is not useful, but guilt can be a useful force towards change.**
- **Most people are at times in a position to be in a dominant group and we all have to fight dominating behaviour patterns.**

As a facilitator you may use this information to contain the workshop when you notice participant fear of being seen as racist.

Using the analogy of sexism is very useful.

Many people feel individually powerless as they may have experiences in their life that indicate a sense of powerlessness.

In these situations, participants can be encouraged to identify when they feel powerless, but also to acknowledge areas whereby being part of the dominant group automatically does confer power and thereby privilege.

It is not useful to **label people** "racist" but rather to **focus on dealing with racist behaviour**.

Option of activities:
Option 1
Activity such as the Power Flower (below).

Option 2
Small group work on preset questions.

Option 3
When discussing *How Racism Works*, include as much of the following information as workshop mandate requires.

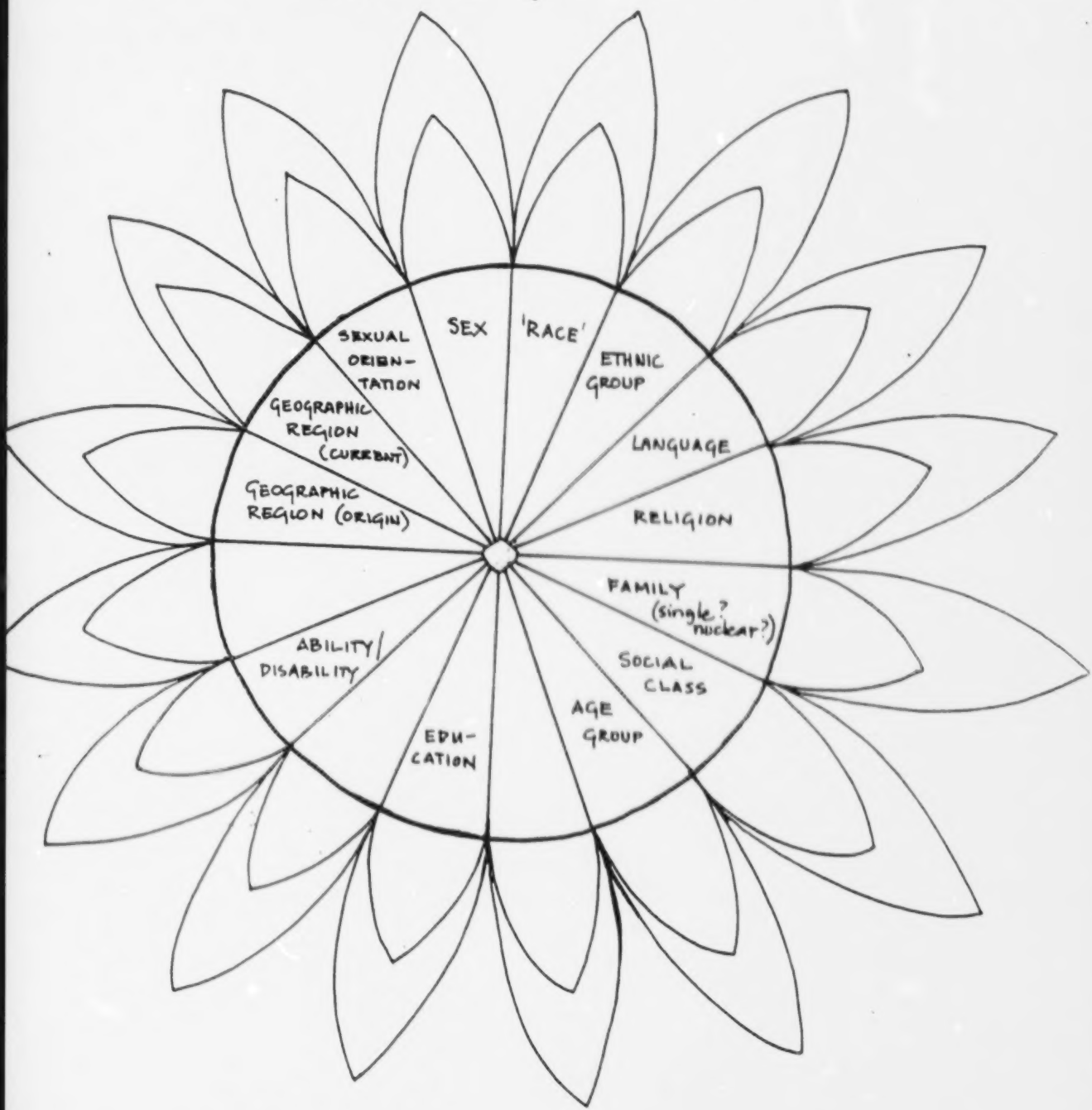
Power flower

Objectives:
- define types of power;
- differentiate between individual and dominant group power;
- assess where dominant group power lies in society;
- assess what roles individuals play in power structures;
- see the role that power plays in practice of discrimination and racism.

Time:
Minimum 40 minutes.

How to guide activity:
Hand out to each participant a sheet with illustration of Power Flower.
Ask each person to indicate on the inner petal of the flower what category they belong to.
Addressing the group, ask where the power lies as a whole in their immediate surroundings (e.g. Western Cape).

The power flower



Write responses in the outer petals of flower.
Participants are asked to see how often their personal standing is reflected in society as a whole.
Discuss how it feels to be in a position relative to dominant power structures and any other aspects that arise.
Define and discuss types of power.
Clarify what roles individuals play in power structures.
Refer to ***How Racism Works*** and the role that the dominant group power plays.
Hold discussion using guide to discussion with participants.

The above is an adaption of the Power Flower.
Source of Power Flower:
Arnold R, Burke B, et al (1991) Educating for A Change, Co-published by the Doris Marshall Institute for Education and Action, and Between the Lines, Toronto, Canada.

Small Group Discussions

Note to facilitators:
With similar objectives as outlined in ***Power Flower***, small groups can work on preset questions such as:

"Which groups hold power in South Africa?"

"Does a 'black' leader in South Africa hold power if that power is dependent on 'white' Nationalist Party financial support?"

"How would you go about breaking traditional dominant group power in South Africa?"

"If the ruling government had a majority of 'black' people in it, would it necessarily hold economic power?"

A feedback session can include points from **Discussion with participants.**

Guide to discussion with participants:
The following working **definitions** can be used.

INDIVIDUAL POWER IS THE ABILITY OF A PERSON TO ACT.

DOMINANT GROUP DESCRIBES A NUMBER OF CATEGORIES OF PEOPLE WHO, THROUGH ASSUMPTION OF CONTROL OVER INSTITUTIONS, HOLD POWER.

DOMINANT GROUP POWER IS THE MAINTENANCE AND CONTROL OF RESOURCES AND PEOPLE BY THE DOMINANT GROUP.

INSTITUTIONAL POWER IS THE COMMUNAL CONTROL THAT THE DOMINANT GROUP HAS OVER THE PROCESSES THAT HELP INSTITUTIONS TO WORK IN THEIR FAVOUR.

- People from both the dominated and dominant groups have the **personal power** to act on their "race" – based attitudes and to discriminate "racially".

- This kind of power is the **personal power to act.**

- It can be questioned, however, whether a negative discriminatory act by a person in the dominant group can ever be seen as an individual act, as the act automatically has the authority of the majority of the dominant group behind it.

- Only people in the dominant group have the force of **dominant group power** to **support their actions** while negatively discriminating.

- For people in the dominant group, their *personal power* becomes **weighted with their inherited status and practice of an ideology of superiority and the fact that they are members of a group that controls institutions.**

- What this means is that personal **"racially" discriminatory acts** practised by people of the dominant group **are acts of racism.**

- People of the dominated group do not have the **systematic approval** for "racially" discriminatory acts from any of the controlling institutions.

- For example, a police officer of the dominated group doing a "racially" discriminatory act against a person from the dominant group will likely not get approval from the institution of the Police Department. She/he would therefore only be acting with **her/his personal power.**

- Analyzing power in this way means that only people who belong to the group that controls the institutions **and** are part of the belief system of superiority can have their acts of "racial" discrimination be acts of racism.

Summary of the process for dominated group:

"racial" attitudes
and
personal power
results in
"racial" discrimination

Summary of process for dominant group:

"racial" attitudes
and
dominant group power
together with
ideology/belief system of superiority
results in
"racial" discrimination/racism

The explanation being put forward **does not refer to a static/fixed process** but rather changes as there are power shifts in society that interrupt racism and prevent this process from working.

Institutional power **maintains control** in areas such as:
access to land
legislation
education
legal system
language
transportation
industry
recreation
employment
recording of history
economic opportunity
religion.

With all of the above, participation is based on inclusion and exclusion, i.e. discrimination

Results of racism and oppression

What is this section about?
There are three parts to this section.

One deals with how people who have been oppressed and oppress learn at an early age to believe the **false messages** given by the dominant group, and to act upon them.

The second looks at the **practice and effects** of racism on the dominated group.

The third outlines some **behaviour patterns** that maintain and result from internalized racism.

These parts can be presented together or separately.

Objectives:
- to teach related concepts/ideas;
- to understand the role played in maintaining internalized racism;
- to encourage participants to find ways to work against practising internalized racism.

What is your task?
- to teach concepts on internalized oppression and domination;
- to support participants to understand the role they play in continuing oppression and racism specifically;
- to encourage participants to find ways to work against practising internalized racism/internalized dominance;
- to reinforce the idea that forms of oppression come from artificial/made-up groups, based on exclusion.

How can you do this?
- by directing questions that will stimulate discussion in small groups;
- by having participants from different "race" experiences work on issues that affect them;
- by teaching about behaviour patterns that maintain oppression.

Note to facilitators:
It is important to understand concepts on internalizing misinformation in order to counteract them.
The activities and language below can be changed so that you can work against any form of oppression e.g. classism.
If the group has people who have very different "racial" experiences, you may want to lead into the section with the activity ***Working on Own Forms of Oppression***.
The reason for this is that people generally find it difficult to work on one form of oppression when they have another form of oppression worrying them.
If they are given time to acknowledge their more pressing issues, they may be able to concentrate on racism better.
It would be difficult for people with opposing experiences on racism to admit to feelings and thoughts in the same group.
Therefore it is better for participants that the group is divided on the basis of experience.
Dividing a group along "racial" lines is a very sensitive issue, as some see it as furthering racism.
Explain that the process is not meant to exclude anyone, but support participants to be open and safe with what they want to share.
Further, "black" participants may ask to sub-divide based on government labels e.g. "black" and "coloured".
Agreeing to this may support internalized racism. It is useful to keep the larger picture of the dominant group holding power in mind. Discuss this issue before the workshop with your co-facilitator and decide how you want to handle it.
You may also divide the group into twos - with similar backgrounds - and have them answer the questions in a ***Co-counselling*** way.
If the workshop is at a workplace, it is better to work in two large groups as group solidarity is usually shared by knowing what feelings and solutions they have in common.
The following **activities** are divided on the basis of dominated and dominant participant groups, so that if you have a group in which all have similar "race" experiences, facilitating from the handbook will be easier.

Internalized racism/internalized dominance

Objectives:
- to know related concepts/ideas;
- to understand the role you play in maintaining internalized racism;
- to encourage you to find ways to work against practising internalized racism.

Time:
Up to 3 hours. However, if the group is made up of "black" people, a large portion of the workshop can be given to this section.

Instructions to facilitators:
Information for both dominated and dominant groups:

Explain the objectives.

Explain the concepts.

Concept of Internalized Racism:

It has two parts.

> FIRST, IT IS THE LEARNING AND ACCEPTANCE OF "RACIAL" MISINFORMATION AND STEREOTYPES HELD BY THE DOMINANT GROUP, BY A PERSON OR GROUP BELONGING TO AN OPPRESSED "RACIAL" GROUP.
>
> SECOND, THE OPPRESSED PERSON ACTS ON THE IMAGE/PERCEPTION OF THE DOMINANT GROUP – EVEN WHEN THEY BELIEVE THAT THE IMAGE IS NOT TRUE.
>
> THE PROCESS OF BELIEVING WHAT ANOTHER PERSON OR GROUP THINKS ABOUT YOU IS KNOWN AS "INTERNALIZING" THAT INFORMATION.

All people internalize the forms of oppression they experience when young, e.g. to believe that one is inferior because of being poor.

Explanation of the concept of **Internalized Dominance**:

AS PEOPLE IN DOMINANT GROUPS GROW UP, THEY LEARN - FROM SEEING THEIR FAMILY AND SOCIAL SYSTEM - THAT THEY ARE ABLE TO GET AWAY WITH ATTITUDES AND BEHAVIOUR THAT ARE OPPRESSIVE TO PEOPLE EXCLUDED FROM THEIR GROUP.

THE PROCESS OF BELIEVING THE MISINFORMATION THAT ONE HAS THE RIGHT TO DOMINATE PERSONS OR GROUPS BECAUSE OF A CONNECTION TO A DOMINANT GROUP, IS "INTERNALIZING" A SENSE OF DOMINANCE.

ALL PEOPLE IN DOMINANT GROUPS INTERNALIZE SOME OF THE MESSAGES THAT SAYS THEY CAN DOMINATE E.G. TO BELIEVE ONE IS SUPERIOR.

Ask participants to give examples of internalizing information, so that you know that the idea is understood.

Reinforce that forms of oppression come from artificial/made-up groups based on exclusion.

If participants have very different "racial" experiences, divide the group according to experience (into twos **or** groups).

Explain why it is better to divide, i.e.:

- safety for the dominated group – they do not need to hear further racism, they can be open and share;
- support for the dominant group to express what they really feel, think and need to share.

Depending on the group, you may want to hold wrap-up discussions with each group separately after the small groups have met.

When the two groups get together, they do not need to share any information if they choose not to.

What follows are a number of issues on internalized racism that can be included in a discussion.

For people with the experience of being in dominated group

Discuss questions such as

"How do I act out internalized racism?"

"How do you protect your self from racism?"

"What do I do to continue/maintain racism?"

"What can I do to stop practising internalized racism?"

Discussion guide for dominated group:

Breaking the cycle of racism:

- No-one chooses to learn or is responsible for learning internalized racism.
- Internalizing racism is a **learned reaction to racism.**
- Internalized racism sets up **different patterns of distressed behaviour** in different people.
- You will know your distress patterns by thinking of your forms of behaviour that block you from behaving in the ways you would ideally choose.
- Each person **is responsible for understanding her/his own patterns and changing**.
- Shame **and guilt** are reasonable ways to feel as a result of having been excluded and mistreated.
- By **not acting from** a position of internalized racism, you can break the cycle of racism.
- People in the dominant group can only be **successful** at dominating **if it is accepted by the dominated group**.
- This is why it is important to **work together** to fight racism and **not to do so only in isolation**.
- Positively support other dominated people not to act from positions of internalized racism.

Information to be shared with both groups:

Examples of some behaviour learned through the practice of internalized racism

- **act out dominant group's expectations of you** e.g. if they think you are stupid, you hide your intelligence and act stupid;
- **distance yourself from your own group** e.g. when with the dominant group, try to make it look as if you are different from others in your group by saying you can understand the problems they have with your group;
- **separating from your own group** i.e. refusing to have much to do with your own group;
- **become very good at the opposite of stereotypes** e.g. if you are stereotyped as lazy, you become a workaholic;
- **feel shame and anger at people in your group whose behaviour does not look like behaviour of the dominant group;**
- **mistrust your own thinking;**
- when hurt, isolate yourself as a coping method;
- turn the **hate** received, on **yourself;**
- take out **anger** at being oppressed **on** people in **own group** - which explains some of the violence between oppressed people;
- it is common to **attack own group's leaders;**
- tend to be very **critical of people in own group** - particularly **children** if it is feared that they are showing negative behaviour as defined by or in front of dominant group;
- use immediate "**fixes**" like drugs, alcohol or food to "stuff down" hurtful, angry feelings.

Note: This negative behaviour is not part of anyone's culture – it is a reaction to mistreatment.

For people with the experience of being in the dominant group

Discuss questions such as:

"How do I act out the ability to dominate?"

"How could I use/exploit 'black' people's internalized racism against them?"

"How could I support 'black' people not to practise internalized racism?"

"What losses have I experienced as a result of racism?"

"What benefits have I gained from my privilege?"

Guide to facilitators:
Share examples of some behaviour learned through the practice of internalized racism (previous page).
The following section is written as facilitated by a person from the dominant group.

Guide to discussion:

- Internalized dominance results from **learning positive messages** about our dominant group that **exclude others** from the same positive information or image.

- We learn to assume that we are "normal" and people in dominated groups are not.

- The belief that we are "normal" carries the power to set what standards are acceptable in society, e.g. education, accent, land use, language such as "flesh-coloured" to mean pink.

- When dominated people **challenge** a sense of "normal", it is often seen as a threat and as **trouble-making** e.g. when wanting school curriculum changes to reflect cultural values.

- Groups get labelled "**special interest groups**" if they do not fit into what is considered "normal", e.g. women, differently-abled, people of colour, poor, lesbian and gay groups.

- One **effect** of dominance is to have the dominated person feel **invisible** to us, as if their reality is not considered.
- It is common for people in dominant groups to see the few people whom we like from a group that we are prejudiced against, as "**exceptions**".
- Another effect, is that dominated people can **never** be **considered "right"** in any area, no matter how hard they try to copy dominant systems.
- This sense of dominance cannot continue unless people in our group **intentionally or unthinkingly exclude or put down people in the dominated group.**
- It is each person's responsibility to **understand** our **patterns of dominance and change them**.
- Racism is damaging/repressive for the humanity of people who are at the receiving end of it **and** for those who practise it, as it is **an offensive standard of behaviour.**
- By not discriminating "racially", we are **not doing it for "black" people**, but for ourselves - remember the old slogan: "An injury to one is an injury to all".

References: Lipsky, Suzanne : (1978) Internalized Racism: An essay on internalization of racist oppression, Rational Island Publishers, Seattle.
Mkwanazi and Carrim: (1992) From Apartheid to Modern Racism: The Case of Open Schools in South Africa, Kenton Conference.
Sawyer Janet : (1988) Internalized Dominance: Kinesis, Vancouver.

Behavioural Indications of Covert Racism and Internalized Racism

What is this sub-section about?
You will be taking a look at some of the forms of behaviour that you will find emerging more often now that there is an awareness that racism is not acceptable. Rather than discriminating in an open way, people are using indirect and covert ways to express old racist feelings.

Objective:
- To explain the dysfunction [built-in, inappropriate form of functioning] of racism and internalized oppression and how they are played out in relation to each other.

Time:
30 minutes.

Note to facilitators:
Reactions to this information can be quite emotional so ***Co-counselling*** is recommended at the end.
If facilitators are from both the dominated and dominant groups, take turns to address the section applying to your group.
The original version of the following chart uses the idea of "modern racism". This implies passing from one stage to another – "old" to "modern".
In the USA, where this idea was developed, the "old" kind of racism cannot openly be practised at work and institutions because of the laws against it. So a "new" kind of racism has evolved that cannot easily be dealt with by law.
Although there have been changes in South African laws that allow people from the traditionally dominated group to get jobs and to socialize in institutions, there have been no changes in laws and structures to support "black" people from being discriminated against.
So the forms of "racial" discrimination are not easily separated in South Africa into "old" and "modern".
The term "covert" [hidden] has therefore been used instead of "modern".
Participants may want to discuss their experience of knowing people who belong to "racially" dominated groups who have been given more privilege in South Africa than other "racially" dominated groups who **act** similarly to

people discussed under the covert racism column below. In response, remember that **all** people from "racially" dominated groups are likely to act from a position of internalized racism. To have accepted privileges at the expense of others is part of having believed the ideology of superiority that teaches that the closer you are to reflecting "white" people's looks and behaviour, the more superior you are.

Instructions to facilitators:
Display chart on next page and/or hand out copies.

Go through each item slowly and ask for examples, then give ones listed and/or others.

Behavioural Indications of Covert Racism and Internalized Racism

COVERT RACISM	INTERNALIZED OPPRESSION
1. Dysfunctional* Rescuing *Promoting a person on basis of colour and not skill* Sets them up for failure	**System Beating** *Takes job not qualified for to get ahead* Abuses a bad system
2. Blaming the Victim *Give disadvantaged people job without support, then blame them when they do not succeed* Not taking responsibility	**Blaming the System** *If do not get promotion blame Company when they know they have not worked well* Not taking responsibility
3. Avoidance of Contact *Socialize where "black" be co-workers would not comfortable - golf, club* Maintains comfort level	**Anti-"white" Avoidance of Contact;** *Reject European system and others who do not* Maintains rage instead of resolving it
4. Denial of Difference *Manager from dominant group: "we do not have race problems here" Not acknowledging that "black" people may experience situations differently* Implies there is something wrong with being "black" Not seeing self as ethnic	**Denial of Cultural Differences** *Judge self by dominant group standards at work* Denies own cultural standards and implies dominant group is norm
5. Denial of the Political (Economic, Social) Significance of Difference *Assumes all workers have equal chance of getting jobs* Assume all are starting with the same opportunities	**Lack of Understanding of Political Significance of Racial Oppression** *Competing for jobs without realizing the extent to which the process is against you* Assume that if you can make it, so can others

* built in, incorrect or inappropriate form of functioning.

This chart, **Behavioural Manifestations of Modern Racism and Internalized Oppression**, was developed by Hilda Gutierrez Baldoquin and Valarie Batts, Ph.D. USA. Revised VAB 1990.
The examples and comments have been added for purposes of facilitation.

Feelings Resulting from Discrimination

What is this section about?
It is a quick activity that supports participants to be aware of the kind and range of emotions that result from systematic discrimination.

Objectives:
- to provide an idea of the seriousness of the kinds of emotions carried as a result of internalizing oppression;
- to clarify what emotions need to be worked through so that participant is not acting from a position of oppression;
- to teach that it is impossible to continually function well when feeling and being oppressed.

Time:
Can be used as a quick 10 minute activity, or the basis for a longer discussion.

Note to facilitators:
You can use this activity when doing the section on **discrimination** as well.

If all participants are asked about any form of discrimination, they may more easily be able to identify with the effects of racism.

Instruction to facilitators:
Brainstorm the following question:

"What emotions do you feel when you are discriminated against?"

Write up responses on display.
Responses will cover emotions such as:
hate/fear; mistrust own thinking; are silenced; unworthy.
During the discussion cover points in **Objectives.**
When discussing affirmative action programmes, keep in mind that people who are dominated bring the experience and possibly the feelings of internalized oppression to the position they hold in the organization and therefore need support structures to function well.

Strategies for change

Introduction to strategy building

Many workshops are aimed at strategizing for change. What follows are a few suggestions of ways groups can work for change within their group or in society. The amount of time you devote to it depends on the aims of the workshop. If you have been asked by an organization to support them to affect change, you would need to plan about a third of the workshop time to be spent on change.

Throughout the workshop you will be noting to yourself areas of difficulty that the organization or group is experiencing. When it is time to brainstorm the areas that they want to change, you can ask if the areas you have noted would also need attention.

Most often you will not be able to resolve the problems that are presented. What is most important, is that the problems within the organization are **clearly identified** and that **a process is established in which to resolve** them after the workshop.

You can offer follow-up support for resolutions to be implemented in the organization.

This section will just cover three suggested ways of strategizing for change.

How to Work Against Oppression in a Group

What is this section about?

Individuals in groups, such as students in a class or co-workers in an organization, are supported to define the oppressive behaviour they may find while working with other members of the group. The group is encouraged to negotiate an agreed set of preferred forms of behaviour that they will practise for a set time period.

Objectives:

- to support participants in a workshop or group to find ways to confront each other's oppressive behaviour as it arises;
- to raise awareness of oppressive language.

Note to facilitators:
This activity can be offered to a group, if before or during the workshop you assess that members are having difficulty with oppressive behaviour.
A similar method can be used to establish a means of resolving conflict within a group.
It will obviously not be something you can do if the majority is resistant to it.

How to guide activity:
Ask for responses to questions such as:

"What kind of forms of oppression might you deal with in this group?"

"What would you like to have happen when oppressive behaviour arises?" (Include all forms of oppression.)

Write up suggestions on display.

How to work against oppression in a group

Obtain **consensus and commitment** from the group to practise the constructive suggestions.

Ask participants how long they would like to practise with these guides before they have a review to assess whether it is working or needs changing.

If process-observers are being used regularly in the group, you may choose to ask that they monitor the agreement drawn up.

All participants are asked to call attention respectfully to language, exclusion, and other behaviour that reflects oppression.

A brief discussion can also be held as to why some people speak more than others in groups (e.g. men more than women) and to suggest ways of breaking old patterns. One suggestion could be that all members are to be asked to speak at times, even if it is only to say they do not wish to contribute verbally (often people will not claim space to talk, but if given time, will do so). Another suggestion is that if a participant has spoken less than others and is wanting to speak, they will be given priority.

Strategizing for change in an organization

What is this section about?

When some organizations request workshops, you may be asked to assist them to restructure the organization. This is a guide of the areas you can ask them to explore to see where the change is needed.

In a workshop with people from several organizations and interests, you can divide them into groups according to interest. They can explore possible suggestions for change for implementing when they return to their organizations.

Objectives:

- to examine and analyse the present structure of the relevant organizations;
- to make suggestions to reconstruct the organizations;
- to make concrete recommendations for the organizations;
- to create a process through which the suggestions can be implemented.

Time:

This depends on the organizations' emphasis on change. If there is a heavy emphasis, up to a third of the workshop time could be used. Usually a minimum of one hour would be planned for this section.

If the workshop is being run for people from different groups, you could assess early in the workshop what their needs are, and build in an amount of time according to their apparent needs.

Note to facilitators:

The guides given here are very general, as it would be difficult to cover all the needs of an organization.

You could possibly isolate one area and concentrate on it if the group's needs are specifically indicated.

How to guide activity:

Option 1

State the objectives.

One effective way to lead into this discussion is to brainstorm all the areas of change that participants think are needed in their organization.

The concerns can be grouped into categories.

Groups can then be formed to deal with specific categories.

You can give each group the ***Hand-out*** in this section if you think it will be a useful guide.

Ask to have a presenter give the smaller groups' solutions to the larger group during a feedback session.

If these solutions are written on newsprint and are on display, it makes it easier for those who are implementing the solutions after the workshop.

If it is needed, the solutions can be made into resolutions by having the group reach consensus on each suggestion, giving detailed attention to accurate wording.

Ask the group if they have a means of implementing the resolutions; if not, establish a process e.g. form a committee that will take the process forward.

Note to facilitators:
This option would be useful in a group that is made up of people who come from different organizations.

Even though organizations may have different needs, if you divide the groups according to area of involvement e.g. adult educators or unions, they may be able to support each other to find solutions to specific problems.

Some organizations may only want to look at structure, while others may realize they have no power to suggest structural change and therefore only look at areas where they know they can implement change.

Option 2

State the objectives.
Ask participants what groups they would prefer to work in, based on their interest.

People from the same organization could work together.

Try and divide groups so that there are a maximum number of three different organizations in each group.

Ask each group to make sure that they divide the given time equally between the different organizations.

Each group can be given the ***Hand-Out*** (below), as a guide to examining their organization.

Decide ahead of group time whether a report back on each other's organizations will be useful; if so, plan a feed-back session.

Offer follow-up support for each organization by stating the process you will use e.g. you will call them, or they should express their need to you.

HAND-OUT

Guiding questions on structural change from which to choose

Are there hierarchical levels in the Organization? Are they useful or oppressive?

Which positions hold power?

How is power maintained?

What positions have power over **how things get done**?

Is there a dominant ideology? Is it useful or not?

What **unspoken assumptions** or rules are there?

Is there direct or indirect discrimination?

What opportunities exist for staff?

Some categories where problems arise

The environment – is the working space a good one to work in?

The images that are used – in literature, on walls, do they positively represent the whole of the population?

Recruitment – how do people join the Organization?

Does an affirmative action programme exist? Does it work?

Is a career plan made, followed and evaluated for each staff person?

Is training available?

How are **promotions, benefits and perks** decided?

Which **language** dominates? Is that reasonable?

How is **space allocated** to staff persons (including parking)?

Is there tolerance of **working styles** and different **working hours** when possible?

Strategizing for change in a community

What is this section about?
When doing a workshop for a group that does not have organizational change in mind, this can be chosen as a way of putting the information learned during the workshop into direct practice. The group will work toward challenging racism in places where they can bring about change.

Objective:
- encourage participants to work for change against discrimination in the community.

How to guide activity:
Brainstorm ideas from group as to where they would like to affect change in the community.

Ask participants to form groups around the issues they have suggested.

Receive a report-back from all groups.

See if participants in other groups wish to support actions chosen.

As facilitators, support action that comes from group where possible.

Guiding questions:

"Who do you have to target in order to affect change?"

"How would you challenge racism? – as individuals; – as a group."

"Is there any action your group wants to take?"

Groups may choose more than one method of change.
A list of strategies can be displayed and added to by the group e.g.:
- meet and strategize regularly;
- form group, create title – use it;
- harass the offender(s);
- boycott;
- caucus;
- use civil disobedience;
- protest;
- march;
- distribute leaflets;
- expose.

Ally-Building or working
Against Internalized
Oppression

What is this section about?
By doing this section, you will be getting across the idea that people in the dominant groups need to take responsibility for the oppression their group is maintaining. People in oppressed groups cannot be expected to overcome their oppression without allies in the dominant group. This activity can support people in the dominant group to think of ways in which they can be allies. It also supports those in dominated groups to speak out for what they want.

Objectives:
- to strengthen participants not to act on internalized oppression and to ask for what they want;
- to build allies within the non-target group.

Time:
Minimum one hour. If you work on more than one form of oppression, plan more time.

Note to facilitators:
This activity will not be done in all workshops. It will need very tight facilitation. You will assess a group carefully before choosing to do it.

It works well with a group of people who know each other well, where respect is already built into the group dynamics. Most importantly, as a facilitator, you must assess whether you can **contain** the process if people become abusive. You will be asking people from a target group to say what they want from people in the non-target group. This is not a familiar experience in South Africa, and people in the non-target group may have extreme difficulty in hearing demands from their colleagues.

Doing this activity on **sexism** can be very difficult as some men see it as "normal" to harass women and not take them seriously. Think of ways ahead of time to curb this behaviour, in order to make it safe for women to proceed.

People in the dominant group may want to ask questions and clarifications of the dominated group. This should only happen if the dominated group

wishes it. Even then, you should build in the possibility that you will stop the discussion if the target group becomes harassed or abused.

In most situations, you would end the activity with the target group making their statements and the non-target group reflecting what they have heard. If needed, both groups can be debriefed separately. If you are assured of respect between the groups, a discussion can be held.

How to guide activity:
Introduce activity with information taken from the objectives, notes to the facilitators and the wrap-up.

Choose to work on one form of oppression at a time.

Issues that can be worked on are e.g. racism, sexism, classism, rural oppression, heterosexism.

If you wish to build allies against racism, divide the non-target group from the target group.

The target group may wish to further sub-divide based on their different experiences.

Each of the target groups has a chance to present their information to the whole group – they may wish to speak as individuals or they may choose a spokesperson who presents their collective ideas for the whole group.

Participants are asked to address the following:

1. "What I want you to know about and understand about me and/or my people is ..."

2. "What I never want to hear you say again is ..."

3. "What I need from you as my allies ..."

After the person or group has spoken, the potential allies listening are encouraged to reflect back to individuals what they heard them say, e.g. "I heard you say that you never again want to hear that your people love singing" and "I understand that your family lost its name because of slavery".

Wrap-up:
If a discussion is held, some important points are:

People in the non-target group have an obligation to use their privilege gained at the expense of the target group to support the target group to obtain equal access.

It is not acceptable that non-target people fold their arms and then watch if the target group are going to "succeed".

It would be impossible for **peaceful change** to occur with respect to racism, if the non-target group does not seriously work in every way possible to eliminate racism.

Reference:
Jackins, Harvey (1981) The Benign Reality, Rational Island Publishers, Seattle, USA

Closure

Debriefing emotions and follow-up

What is this section about?
This is a time for facilitators to hear how participants feel about having dealt with racism and other forms of oppression. Participants can say what they need. Facilitators and other participants can offer support.

Objective:
- to support participants to cope with any emotions resulting form the workshop.

Note to facilitators:
A common criticism of workshops on anti-racism is that facilitators ask participants to think of and discuss difficult emotions and then leave them to cope on their own.

While these workshops attempt to give participants as much control over what they want to discuss through co-counselling, and avoid specifically asking participants to recall negative experiences, unpleasant events will be remembered. To honour the fact that participants may be struggling with all the information they have heard and recalled, time is set aside to support them for what may be needed to cope.

Offering emotional follow-up support after the workshop is particularly necessary after a workshop that has been intensive and stretched over a few days.

How to guide activity:
You can offer support on personal and work-related matters to participants for use after the workshop

Before the evaluations, do a round where each participant is asked to:

"Say if there are any emotions that you are having difficulty with as a result of the workshop that you wish to discuss."

"State whether there is any support you need from the facilitators or the group members."

If participants mention something that requires further immediate discussion, give an opportunity for discussion.

If support is requested, either arrange to meet after the workshop to get details, or immediately say whether you can meet their needs.

If support is asked from other participants, negotiate whether people are willing to offer such support.

If a need is expressed by a number of people for ongoing support, suggest the possibility of a support group (see section, ***Support Groups***, under ***Supportive Information***).

Evaluations

What is this section about?
In order to know whether you are presenting useful material in a positive way, you can ask for both verbal and written responses from participants.

Objectives:
- to give participants an opportunity to express their opinion about the workshop material and your facilitation style;
- to obtain feedback as to how well the workshop material is being/has been received.

Note to facilitators:
If the workshop is more than a day long, you will benefit by doing an evaluation at the end of each day. Daily evaluations give you an opportunity to know whether participants are having their needs met.

An example of an evaluation form is on the next page.

Guide to activity:
Choose either one of or a combination of the following:

1. Have a verbal round where each participant has the opportunity to say how she/he feels about the workshop.

2. Ask participants to write whatever comes to mind about the workshop for a set amount of time – say 5 minutes. This is called free-writing.

3. Have (an) evaluation form(s) prepared for:

a. the end of each day of a workshop;

b. the final day of the workshop.

Ask participants to fill in evaluations before they leave.

During the workshop:
- tell participants at the beginning of the workshop that you will be doing evaluations and that you are open to criticism;
- at the beginning of each workshop day, give participants relevant feedback from the evaluation forms from the day before.

EVALUATION ON CHALLENGING RACISM WORKSHOP

PLEASE FILL IN; USE EXTRA PAPER IF NECESSARY:

1. WHAT WAS YOUR OVERALL IMPRESSION?

2. DID YOU FEEL SAFE? IF NOT, PLEASE EXPLAIN.

3. DID YOU FEEL HEARD?

4. WHAT WAS MOST APPRECIATED?

5. DID YOU HAVE CONCERNS ABOUT ANY OF THE MATERIAL WHICH WAS PRESENTED? IF YES, WHAT?

6. DO YOU HAVE ANY OTHER CONCERNS? YOU CAN USE THE TIME TO FREE-WRITE ABOUT ANYTHING YOU WOULD LIKE.

Supportive Information

Introduction to supportive information

The final section of the handbook provides facilitators with information that may make it easier to conduct workshops. Some very brief notes are placed in this section as quick references about information that will be known to facilitators.

Although the information in the section on ***Working Definitions and concepts on racism*** is very much integrated into the workshop, it is placed last for easy access.

Designs of workshops

To guide facilitators in designing a workshop, two possibilities are here, together with some hints on planning a workshop.

Numbers of participants – preferably, no more than 15 people are in a workshop. Ideally, if 7 – 10 people are present, you can be sure to give each person careful attention. It is definitely possible to have many more in a workshop, but the personal exploration needed in unlearning racism is less likely to take place.

Timing for introductions – about 30 seconds per person.

Timing of Set-up – if possible, keep it within one hour as it is not very stimulating for participants.

Expectations and Ground rules can be kept to the time you want by ending with the knowledge that participants can add to the lists at any point.

All workshops will start out with the ***Set-up***. The order can be varied.

The body of the workshop can be changed according to time and needs.

Model 1. Working from societal level to the responsibility of an individual.

Heritage

History

Ideology of superiority

Dominant group power

Attitudes

Personal power

Discrimination

Completing the explanation of the Cycles of Racism

Working on one's own oppression

Internalized racism and dominance

How to work against oppression in a group

Debriefing emotions

Evaluations

Model 2. Working from the position of an individual to a societal level.

Heritage

Attitudes

Personal power

Discrimination

Feelings resulting from discrimination

Ideology of superiority

Dominant group power

Cycles of racism

Internalized racism and dominance

How have you resisted oppression/racism?

Discussion of Working definitions and concepts

Strategizing for change

Debriefing emotions

Evaluations

Four levels of how humans relate

In supporting participants to understand issues that they are dealing with, the following information is useful. At times people become stuck in their attempt to resolve a problem because they are, for example, trying to resolve a personal problem when, in fact, the problem is on an institutional level. Their problem therefore may not be able to be resolved without the relevant institution changing. If they understand that the problem is best seen in the context of institutional information, they can more easily resolve the issue.

There are four levels at which human interaction can take place. They are summarized as follows:

Personal level:
- includes attitudes, i.e. assumptions, prejudgment, stereotypes and individual values.

Interpersonal level:
- includes how you interact with others and how you act on your attitudes;
- if you analyse who is in a certain position in an organization, you can see what "isms" are operating.

Institutional level:
- means an interaction of bodies/groups that are part of a larger system; they have power/influence (examples would be government departments, industry).

Cultural level:
- meaning the interactions based on common beliefs and values of larger groups;
- cultures of women, regionalism and other groups can also be included.

Guide to discussion with participants:
When not wanting to personalize an issue, it is useful to analyse whether the issue can be seen as institutional and dealt with at that level. This supports people not to feel personally defensive.

When people feel insecure, they usually immediately fall back on what they were taught when young, and their old patterns of socialization i.e. it is often easier to operate on the personal level.

Support participants to be aware of what they were taught, how they feel about it, and what they want to change.

Reconfirm that oppressions are learned, that we are not responsible for having learned misinformation. We can unlearn assumptions and act on new information.

A learning cycle

What is this section about?
This is a simple explanation of how we learn information and behaviour and how we can unlearn it.

Note to facilitators:
- this is a useful piece of information that can be used at any point during the body of the workshop;
- it helps participants to understand how their life experience informs how they think and behave;
- once people understand how they learn, it makes it easier to understand the idea of unlearning behaviour and thought, as they can use the same cycle to unlearn.

Guide to explanation:
Explain the following:

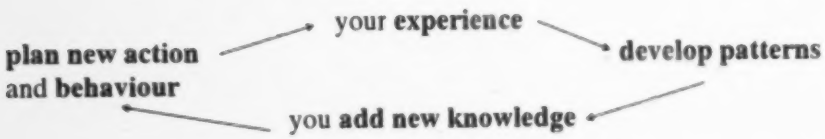
1. We all learn from our **experiences**.

2. Based on those experiences, we **develop patterns of behaviour**.

3. We **add new knowledge** to what we know through new experiences or learning.

4. We make new **plans of action** based on the new knowledge.

This forms a learning cycle:



Suggest that unlearning racism or any form of oppression can follow this pattern.

Reference: Arnold, R et al (1991) Educating for a Change, co-published by the Doris Marshall Institute for Education and Action and Between the Lines, Toronto, Canada.

A practical guide to fighting racism

Very often people feel overwhelmed by working against racism, as the problem is so pervasive and has been a taboo subject for many people of all heritages during their socialization.

A common response from people in the dominant group is that they cannot see what change one person can effect.

Encourage people to start with personal change and challenge the racism in the environment in which they are.

Explore personal attitudes:
- where they came from;
- who was an influence;
- how you feel about others with similar attitudes.

Link attitudes to discriminatory behaviour.

When you find yourself thinking or acting in a discriminatory way, think of alternative thoughts or behaviour to counteract this.

If your behaviour or remarks have affected someone else negatively, apologize and move on – there is life after making mistakes! People who have been discriminated against do not need justification for discriminatory behaviour, they would likely appreciate knowing that you have the courage to apologize, learn from it and not repeat the mistake. (Just think of how you would like someone to behave after discriminating against you.)

If someone from the dominated group tells you that you have behaved in a racist way, be aware of how difficult it must be for them to say what they have, given their relative lack of power and your ability to dismiss them. Try not to be defensive, but find the grain of truth in what they are saying. If you are unclear or unaware of what has transpired, an example of a non-defensive position can be to ask for further information.

It is not up to people in the dominated group to teach you how not to be racist, so it is not acceptable to ask the person who is having difficulty with your behaviour what you should have done. Rather turn to "race"– sensitive people in your own group and strategize. It is never too late to apologize for behaviour or to inform someone that you now understand the issue they brought up and to thank them.

If racism is practised in your presence with a dominated person present, assume that they may want to deal with it. If you choose to counteract the racism, it is respectful, if circumstances permit, to consult with the dominated person as to what support they may appreciate. Dealing with it without discussion may make their life more dangerous or difficult. If you do deal with it, do so from your own perspective, as racism affects you and is offensive to you.

Unlearning and confronting racism should only be done because it is an unacceptable standard of behaviour to you, not because you wish to protect, or work on behalf of dominated people. If you do the latter, you perpetuate the problem, not resolve it.

Acknowledgement: Barbara Findlay, Vancouver, Canada.

Support groups

A useful suggestion that can be made for people wishing to work on unlearning racism is to form a support group. The group can choose to meet for a set number of times, once a week for six weeks, for example. This makes the task manageable and it can be assessed as to whether the group wants to continue. Besides having a common goal such as unlearning internalized racism or unlearning racism, groups may choose to meet based on gender, "class" or religion etc. so that you all have a common point of interest or understanding.

It is suggested that the group set clear guidelines on how to operate, e.g. ways of supporting each other to interrupt racism during the group, confidentiality and conflict resolution.

One way to discuss the **emotions** behind racism is to use co-counselling (see relevant section). Through co-counselling, emotions such as grief for the losses incurred through racism, anger and/or embarrassment can be expressed and the process of letting go can be worked on.

Such a group would also be a supportive environment in which to strategize against specific situations that arise socially and at work.

Suggested readings

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Some working definitions and concepts for discussing racism

While planning a workshop, it is important to ensure that facilitators are applying the same meaning to general terminology and concepts to be used during the workshop.

What follows is a list of **working definitions and concepts** that facilitators may choose to use while facilitating and use as a hand-out.

These definitions have evolved out of CACE workshops and are not seen as conclusive.

Working definitions and concepts on racism 1

ANTI-RACISM: holding opinions against, and working against racism.

ANTI-SEMITISM: is the prejudice and discrimination against Jews. In South Africa, the practice of anti-Semitism against "white" Jews is discrimination and not racism, as the dominant group power is shared by all "white" people.

ASSUMPTIONS: to believe or take for granted information as right or wrong without proof.

BLACK PERSON/PEOPLE: used politically in South Africa as unifying terms for all people who are oppressed because of their skin colour or origin. Use of the word "blacks" can be seen to be disrespectful. It does not allow for "black people" to be seen as individuals.

CULTURE: sum total of ways of living including 1. values, 2. beliefs, 3. aesthetic standards, 4. linguistic expression, 5. patterns of thinking, 6. behavioural norms, and 7. styles of communication which a group of people have developed to assure its survival in a particular environment. (Pusch, 1981)

CULTURAL RACISM: is when a dominant group abuses power to perpetuate their cultural heritage and to impose it on others, while at the same time destroying the cultures of others.

DISCRIMINATION: is the acting out of positive or negative attitudes which either advantage or unfairly disadvantage a person or group respectively.

DOMINANT GROUP: is the collective number of people who hold and maintain power through systematic exclusion of people whom they consider to be "other", from resources, and from political, social and economic control. In South Africa the dominant group is of "white", mainly European descent.

ETHNIC: applies to a group with common origins.

Working definitions and concepts on racism 2

ETHNOCENTRISM: commonly is a tendency to look upon all cultures unknown to the viewer negatively/with disfavour, so as to enhance one's own cultural superiority. It is also possible to be positively ethnocentric, e.g. Afrocentric movement which aims to promote African pride, but not at the expense of other cultures and groups.

IDEOLOGY: is used in this workshop "in a restricted and critical sense derived from its Marxist heritage to refer to ways in which meaning (signification) serves to create and sustain power relations of domination." (Foster, Don (1991) On Racism: Virulent Mythologies and Fragile Threads, in Pretexts, vol 3 nos 1-3 (eds) Higgins, J and Schalkwyk, D, Published by Arts Faculty UCT)

INTERNALIZED RACISM: has two major parts. First, it is the acceptance of racial myths and stereotypes held by the dominant group, by a person/group belonging to an oppressed "racial" group. Second, even when the myths and stereotypes are not believed, the oppressed person acts from the perception of the dominant group. e.g. if X group is stereotyped as lazy, one way that a person may act out internalized racism is to go out of her/his way to disprove the myth by working very hard.

MINORITY: is usually used by dominant groups to refer to groups they consider "other". In South Africa it is inaccurate to refer to the majority of people as a minority. When applied to "black" people/people of colour its usual function is to divide the majority into smaller ethnic groups for the purpose of dividing and ruling.

MULTI-RACIAL : is the belief in the equality of human "races". As there is only a human race, this concept is faulty.

NON-RACIALISM: means to act in a way which does not use the colour of one's skin or one's origin to decide how one should be treated. Thus non-racialism also means a denial of the existence of "race"; as opposed to a recognition that all "races" are equal.

NON-WHITE/NON-EUROPEAN: are unacceptable terms as they only define "black" people/people of colour in relation to "white" people.

Working definitions and concepts on racism 3

OPPRESSION: is any negative behaviour that one person or group practises or shows toward another, based on being part of a group in society that traditionally and systematically holds power e.g. rich over poor people.

PEOPLE OF COLOUR: is a term used to describe all people originating from African, Arabic, Asian, Indian, and Latino descent as well as all people of indigenous descent. The advantage of using this term is that a common form of oppression can be fought globally as one group. The term is included as it is a possible alternative to people who do not identify politically with the use of the term "black".

POWER – DOMINANT GROUP POWER: is the maintenance of institutional control over resources and people by one group.

PREJUDICE: is to hold an unfavourable or favourable opinion or feeling about a person/people or to act on it without knowledge or reason for doing so.

RACE: There is only one race – the human race. The idea of "races" is a socially constructed or created idea. There are external, visual differences such as hair texture, but there are no differences in the way people develop based on "racial" categories.

RACISM: is the practice of discrimination by a defined group, which holds a common ideology of superiority and which has the power to institutionalize it systematically against a group of people, based on their common origin and/or skin colour. In order to perpetuate racism a group needs to maintain institutional control (power).

In South Africa it is therefore not possible for "black" people/people of colour to be racist. Prejudice alone does not enable a person or group to practise racism. It is, however, possible for "black" people to be prejudiced or discriminate "racially".

REVERSE RACISM: is a misnomer, as a "black" person/person of colour in South Africa does not have the power to be racist against the dominant group, i.e. an act of discrimination by a "black" person is not racism, as it does not carry the weight of institutionalized power.

Working definitions and concepts on racism 4

STEREOTYPES: to believe that people who appear physically or externally similar (e.g. in dress or skin colour) or belong to an identifiable group, all share similar behaviour, characteristics and beliefs.

UNLEARNING OPPRESSION: is a concept that assumes that all people are born without prejudice and that oppressive forms of behaviour are learned and can therefore be unlearned. People are not responsible for what they learned when young, however, as adults, responsibility needs to be taken to unlearn the attitudes taught and acquired.

For those who have been oppressed, unlearning oppression involves learning to not act from an oppressed position.

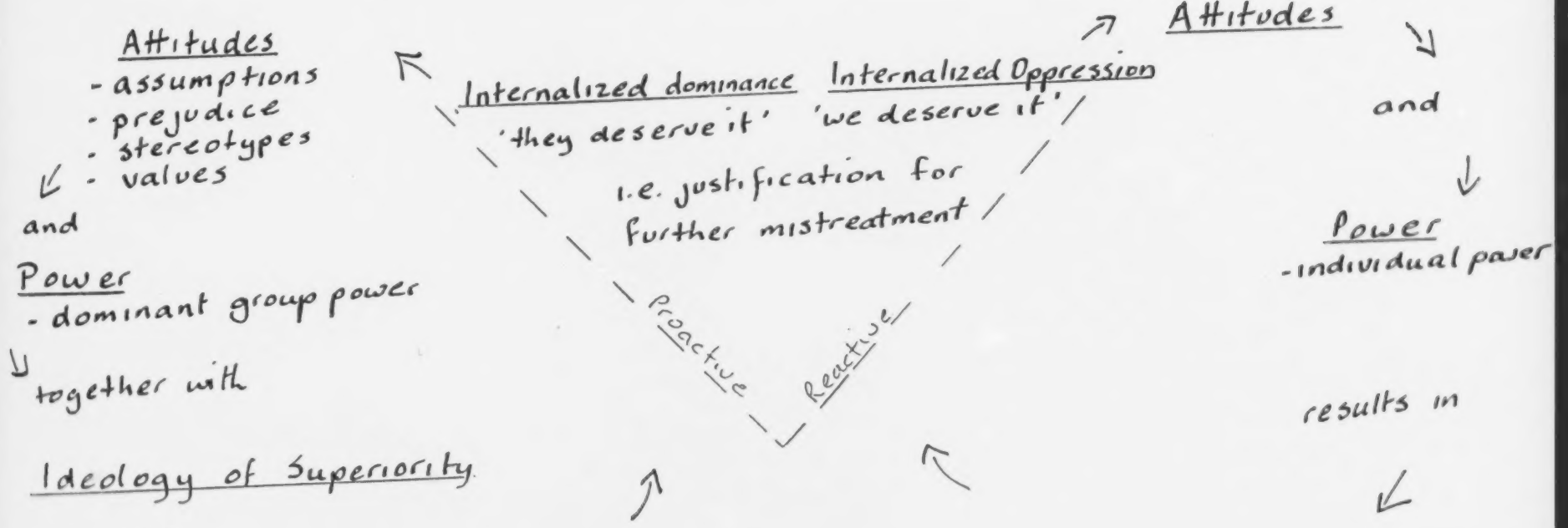
VALUES: are ethical standards by which all information is evaluated.

WHITE PEOPLE/PERSON: includes all people originating only in Europe. This includes people from Portugal, Greece and other Mediterranean countries who have shared in the power of Europe and/or the colonizing processes.

NON-TARGET GROUP

TARGET GROUP

CYCLES of OPPRESSION



Escalating spiral -
mistreatment becomes entrenched

Descending spiral -
resistance weakened

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TEL: (021) 959-2798/9 • FAX: (021) 959-2481